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...THE...

CHRISTIAN REVIEW

A Quarterly Magazine

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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

WE HAVE BEEN considering with great interest the meetings of the Northern Baptist Convention. We have been especially concerned over the matter of the missionary budgets. The denomination has made advances during the last ten years in the matter of actual membership in this country. We now boast that we possess a larger number of constituent members than any other group or groups of Protestant Christians. In spite of this fact our Education Board and our Missionary Societies show an alarming retrogression.

* * *

OUR EDUCATION BOARD is particularly blameworthy, for in the last few years it has allowed our outstanding Baptist Institutions to fall into the hands of strangers and foreigners. It has been definitely culpable. Brown University, the University of Chicago, Temple University, the University of Rochester, Worcester Academy, and other Institutions of lesser note have become undenominational, and are now governed by Presidents and Boards of Control who have no fellowship whatever with our own denomination. These Institutions were founded with the idea clearly in mind by the founders and donors, that they were to exist forever as definitely Baptist Institutions, and under Baptist auspices and control. They were founded in the spirit of prayer and sacrifice and obedient devotion to our Lord.

* * *

OUR BAPTIST NOTION of independence, and our lack of any concentrated control, have allowed these startling sins

to be committed. What Institution will go next into the discard, so far as Baptist interest and faith are concerned, we do not know. Perhaps the Board of Education will be courageous enough to tell us as soon as the event occurs. Why has the Board of Education been so sleepy, or so mentally stale, or so amazingly inefficient? All of these humiliating events could have been prevented, but our Education Board was overawed and afraid to move.

We may, however, ask the question whether Methodist or Protestant Episcopalian Institutions are being bundled out of court in the same fashion. We believe not. We believe that in those and other denominations the intense loyalty and faithfulness of the entire group, and the real vigor of their Education Boards, would have victoriously prevented any such tragedy. The intense devotion of the members of such Boards would eliminate the possibility of any scandal of that sort.

* * *

WE ARE NO LESS interested in the strange diminution of the receipts for Home and Foreign Missions. We need not speak particularly with regard to this matter, but we do desire greatly to emphasize the fact that the Baptist denomination needs at the present time a rebirth of the spirit of loyalty to the group and a united devotion to the essential principles of the Gospel of Jesus Christ. We have a Continent to win for Christ.

* * *

THE PIONEERING spirit is characteristic of the Christian faith. It has manifested itself in countless ways and in glorious fashion during the last hundred years, in Baptist Home and Foreign Mission undertakings.

* * *

FOR MORE than a full century of time all sorts of stimulating agencies, evangelistic and educational, have been employed with wisdom, foresight and devotion, in order that the sons and daughters of America might be transformed into children of God through Jesus Christ.

EDITORIAL NOTES

IN ORDER TO Christianize the American mind and heart our missionary pioneers held constantly in view the supreme efficiency of the Gospel. They centralized all effort in sacrificial devotion to the redemptive message. No group of people has ever been more thoroughly consecrated to a single sacred aim than our Baptist Home Mission workers. Their creed has been simple. They have believed that man has a soul, is a soul; that every soul has infinite worth in God's sight; and that the saving of souls is a necessary step in the saving of nations and the redemption of the world.

* * *

IN ORDER THAT America may be Christianized through the centralization of all effort in a superb devotion to the Gospel message, one great practical problem must be met. The enlightened sympathy of our entire Baptist constituency must be secured. Its vast energies must be enlisted in behalf of the sacred ideal, which is no less than the salvation of a continent for God. Who that has a steadying faith can doubt the issue? Surely the heroic achievements of John Mason Peck and Jonathan Going and Samuel Merril and James Welsh and Isaac McCoy and Ezra Fisher have not been in vain.

* * *

WE MUST from the first, and always, keep close to that Scriptural principle which regards the spiritual life as supreme. We must establish within our hearts and homes and churches the habits of prayer and meditation. We must cease to subordinate the glories of faith to the particularities of church busy-ness. Too many people are enamored of the religion of prosperity, which usually interprets spiritual values in terms of material advancement. Economic exigency bulks more largely than spiritual worth.

* * *

AGAIN, THE Home Mission advance in the United States must be planned in terms of areas, not of state or city societies. Common interests that bind great sections together

should be conceived as a single missionary problem. They should not be divided and assigned according to local denominational organization. Such a unified strategy will afford a more intelligent approach to the problem and a more equitable distribution of financial resources.

* * *

THE SYMBOLISM of the "Covered Wagon" and its pioneering character suggests the necessity of evangelizing the less populous areas. These are the frontiers. There are still seven states in which genuine frontier conditions largely prevail. In many sections the land is yet unconquered; communities are not stable, agriculture is precarious, and the spirit of unrest leads men from place to place. Many "Ghost-towns" exist. They were once thriving centers, but now most of the stores, hotels, churches and schools are abandoned, standing empty. But there are people in these places and the presence of people means spiritual need.

* * *

THEN THERE IS the rural situation. The farm problem is attracting the attention of economists, politicians and students of social movements. Shall the church alone hold aloof from the problem? The entire territory of our Northern Convention should be divided into at least six zones with a responsible director in each zone, meeting the pastors in conference, visiting local fields, working out plans of integration and fellowship, strengthening the weaker churches.

* * *

ANOTHER LINE of major responsibility concerns the cities. During the last twenty years the larger cities have become metropolitan in area and type of life and cosmopolitan in composition. Culture, education, art, commercial greatness and secular fellowship are found in them, together with all the weaknesses of mental strain, unemployment, poor housing, and every sort of sin. Amid such conditions the modern church must hold forth the message of the Gospel.

EDITORIAL NOTES

THE CITIES of from 100,000 to 500,000 population have been in the hitherto neglected field in city evangelization. There are a number of such cities scattered across the country, and the religious problems of these communities is the next important piece of missionary work to be undertaken.

* * *

WE HAVE ALSO an enormous duty toward the various racial groups. Their influence in American life grows consistently greater and is often disastrous in its character, in spite of diminishing immigration. Just now there are promising opportunities awaiting us for the beginning of work in six Hungarian sections, four Polish, four Slovak, six Italian and five Rumanian. The fields are white to the harvest.

* * *

THE TREK OF the Mexican population across the continent is a strange phenomenon. It is like a full-flowing yet turgid stream moving through the ocean of our American life. There should be several migrant evangelists to follow these people from place to place. The foreign-speaking churches should be equipped for judicious methods of community service. The pastors should be trained in ways of friendly approach to the mass of their own people.

* * *

ONE OF THE most effective forms of missionary service in the city, and especially among new racial groups, is the Christian Center. These Centers make an approach in friendliness. The resident workers become part of the neighborhood life, touching the various families. Very definite religious services are a part of every program in every Christian Center, and spiritual results are constantly coming.

* * *

THE MISSIONS and schools among Negroes and Indians have immortalized the labors of our home mission representatives. It is a marvelous example of consecrated ministry. At all costs these enterprises must be reënforced and

broadened in the immediate future. Our schools should be more adequately equipped. There is, and will be for many years to come, an imperative demand for these Christian schools. Every year they are sending forth into the life of their own people young men and women of Christian purpose and devotion, who will assist in lifting the plane of living to a nobler height.

* * *

SEVERAL INDIAN fields have been allocated to the Baptists which we have not been able to enter. Such are the Mount Shasta and the Pitt River Indians in Northern California, some groups of Washoes and Shoshones and Piutes in Nevada, the Caddo Indians in Western Oklahoma and the Flatheads in Montana. There is no Christian work of any kind being done among these tribes, though here and there a Christian Indian may be found. Their total number approximates about five thousand.

* * *

BACONE COLLEGE, which is our Indian School, is the outstanding Christian institution of its kind in the country and, since the withdrawal of the Government from college work for the Indians, is the only Institution of college grade attended exclusively by members of the tribes. The administration of the school is distinctively Christian. All of the older students are professed followers of Christ and many of them have been baptized. One of the former graduates from this institution is the Honorable Patrick J. Hurley, at one time Secretary of War for the United States. At the fiftieth commencement of the college this eminent man said that he owed more to Bacone than to any other agency in this world, except his mother.

* * *

CHRIST GOING from town to town and talking to man after man furnishes the ideal for our colportage work. Here emerges another pressing need. Very much of the pioneering work done by Northern Baptists was of this character. The type of missionary who rode horseback, lived in his

saddlebags, slept in the humble homes of the frontier people and preached in school houses, has his modern counterpart in the colporteur who in his automobile seeks out the neglected and the forgotten in out-of-the-way communities.

* * *

THERE ARE twelve great cities where no colportage work is done and where we ought to have several men at work in various racial groups. There are twelve great states where no colportage work is done and where in the rural districts there is need for this personal ministry. There is work in states and cities which should be extended with special types of workers. Colporteurs for men in industry and in deep-sea fishing, and in oil drilling and in mining communities are especially needed.

* * *

IN LATIN AMERICA the Protestant churches face a stupendous opportunity and a gigantic task. Northern Baptists have made excellent beginnings in three Islands of the West Indies, and in Mexico and Central America. These constitute our field. In Puerto Rico, Haiti, and Cuba the development has been rapid. The response to Gospel preaching has been so encouraging that the most pressing problem now concerns the housing of the congregations.

* * *

MEXICO IS REALLY an Indian nation. Not more than 4% of the population is of unmixed white stock. Thousands of rural schools have been established in Mexico within the last five years. How long the simple life of these Indians of the fields and the mountains will endure is an open question. They must before long be brought into contact with modern civilization. That will mean corruption and degeneracy unless they are first evangelized.

* * *

WE HONOR THE Fathers and Founders. Shall we honor them by eloquent and empty words, and no more? Or shall we truly honor their glorious example by worthy deeds,

and heroic service, and the outpouring of generous gifts? Let us trust implicitly the loyalty of the Baptists of the North. Let us be confident that in this year 1939, and in the face of unexampled opportunities and tremendous obligations, they will be neither recreant nor hesitant. The whole future growth of our beloved denomination depends upon the nature of our response to the insistent and Divine command for a great new pioneering movement in Christ's name.

* * *

WE HAD INTENDED to refer also to the pressing needs in our Foreign Mission work; but space is lacking, and we have already talked too long. The outcome of the whole matter is very clear and very elemental. Baptist loyalty must immediately supply millions of dollars for necessary advanced work in all parts of America, and in all parts of the world.

* * *

LET THE BIG Baptist World Alliance, meeting soon in Atlanta, get down on its knees and pray! This is no time for boasting. It is a time for the donning of sackcloth and ashes. Unless Atlanta devotes its hours and days to humiliation, repentance, and prayer, instead of to crowds and speeches, its World's Fair will be a woeful failure.

The Value of Institutional Religion

By Rev. C. R. Batten, M.A.

A SHORT time ago a number of leading members of the Free Churches met together to discuss the present religious situation. From a report I have heard of their meeting, it would appear that they were inclined to take a very pessimistic view of the position. It was freely admitted that Church attendances were steadily declining. Churches that a few years ago had large congregations now had but a handful at their Sunday services. Buildings that were built to accommodate several hundreds had only forty or fifty regular worshippers. There were, of course, a few notable exceptions, and in some of the newer areas progress was reported, but generally speaking the view was that unless some radical change took place in the outlook and habits of the people, a large number of Churches would be compelled to close down and would cease to exist. People today were rapidly losing the belief in the value of institutional religion.

The problem may be stated from a more personal standpoint. During the past two or three years, I have had talks with three or four young people who frankly admitted that they failed to find any real spiritual help or satisfaction in ordinary Church services. They did not question the fundamental truths of the Christian religion, though they disagreed with the way in which some of these truths were expressed in the pulpit—especially in the case of the atonement. But why, they asked, should they be expected to attend two or three services each Sunday where they were asked to sing hymns, many of which were couched in language with which they sincerely disagreed, to listen to prayers which were expressed in very similar ways (and often badly expressed) and to listen to sermons, which were often dull and unrelated to modern thought and problems and outlook. They felt that they could get much more spiritual help and find a simpler approach to God in na-

ture, the beauty and peace of the countryside, by reading a good book, or by listening to a sermon or talk broadcast over the wireless while sitting at home.

It may be objected here, that what these young people were criticizing was not so much the principle or value of institutional religion as the imperfect type of worship of a particular Church. I agree that this is partially true. But on the other hand, I cannot but feel that down at the bottom there is a real failure to appreciate any real value in institutional religion. Further, while this attitude has been found in all ages of history, it is becoming far more general and widespread today, and is creating a serious problem for all those who are interested in the progress of the Church and believe the Church to be a real instrument for the establishment of the Kingdom of God.

I confess that my conversations with the people I have referred to were not altogether successful. Frankly, I find it very difficult to convince educated and thoughtful people as to the value of institutional religion, or the real place of the Church in their religious life and experience.

There are many ways of approaching this subject, but it seems to me that the best method for our purpose and with a view to opening up discussion will be to deal with the problem under three heads:

(1) The true nature of the Church.

(2) The value of the Church to the world or society.

(3) The value of the Church to the individual.

(1) The True Nature of the Church.

There are not many people today who confuse the Church with the building in which it meets. To most people the Church is a society or company of people who meet together in a particular building for worship. This worship, as far as the Free Churches are concerned, consists of singing hymns, listening to and joining in prayers, reading passages out of the Bible, and finally, and I regret to say in the minds of most people, most important of all, listen-

ing to a sermon. In addition, a Church may conduct a Sunday school, a women's meeting, a meeting for men and young people, and various social activities. All these things, says the average man, are quite good in their way for those who are interested in them—unfortunately he is not interested in them so he stays away.

To even the casual reader of the New Testament this view of the Church is woefully imperfect and unsatisfactory. While it is true that no precise definition of the Church is given by either Jesus or the Apostles; while no rigid plan is laid down and the growth and development of the Church is clearly recognized, yet its nature and function is clearly recognized. If we turn to the writings of St. Paul, we find that for him the Church, which was born after the Resurrection, has the risen and exalted Saviour as its head. Its function is to complete Christ's atoning work of reconciling the world to God. The living Church is the expression of Christ's activity in the world. Its work is essentially missionary, acting as Christ's messenger towards an unbelieving world. To St. Paul the Church has at least a threefold nature:

(a) *It is an elect assembly representing the living God.*

The word *ecclesia* we are told was used to express a congregation or assembly of the people of God. So in the New Testament the Church is a moral and spiritual society bearing witness for Jesus Christ. It is a company of men and women called to work for the elevation of all. They are to be the "salt of the earth" and the "light of the world." One writer has defined the Church as "a company of regenerate and faithful men and women realizing the presence of Jesus in the worship and the sacraments, and obeying the laws of God through the Spirit of God which dwells in them."

(b) *The Church is the Household of God and the family of God.*

This idea is prominent in the writings of St. John as well as St. Paul. To St. Paul the Atonement was uppermost in

his thought, and so he emphasizes the reconciling and saving mission of the Church. To St. John the Incarnation was fundamental, the "Word which became flesh and dwelt amongst us." The Church is therefore those who are united in kinship by the common fatherhood of God and brotherhood of Jesus. It is home life lifted to a higher plane. It is a family in which the common distinctions of the world have no place. One writer has described it as a Christian Socialism built up by the indwelling Divine Spirit and the manifestation of Christian love. The Church can therefore have no political or party bias, for it transcends all these. It is a spiritual and Divine institution.

(c) *The Church is the witness to, as well as the custodian of, Divine Truth.*

It testifies to the work of Jesus Christ and the things which He came to reveal. It is one because it is united in loyalty to one Lord and has one faith and one hope. "The sustaining strength of the Church is its deep-rooted beliefs which go down to the foundation of things and which cannot be shaken. The Incarnation, the work of Jesus, His resurrection, the hope of Eternal Life . . . these are the rock principles upon which it is built."

Dr. Temple raises the idea of the Church to an even higher level. In his essay in *Foundations,* written some years ago, he points out that the fruit of our Lord's earthly ministry was a little Society or company of people who had an unshakeable belief in His resurrection and that in Him God had taken action and redeemed the world. It was essentially the Church of the Resurrection. In the New Testament the Church is called the "Body of Christ"—the instrument of His Will, and the "Bride of Christ"—the object of His Love. The Church is spoken of as something perfect, glorious, without defect or imperfection. It is true that the Church of St. Paul's day was not blameless, and it is obvious that the Church of history right down to today is far from perfect. St. Paul therefore must have had the conception of an "ideal" Church of which the Church in

history—the visible Church—is only an imperfect representation. This, says Dr. Temple, is due to the fact that the Church today is composed of people and exists in a society which is only half Christian. But there is the promise of a completed Church which will conform to the standards of Christ and truly manifest the Spirit of Christ, and in the sight of God the perfect Church is the true reality. The character of the true Church is given to it by Christ alone. It was not made by men, they have simply joined it. Further, there is only one true Church in spite of all the difference of organization and interpretation. The Church on earth is a sacrament, the visible expression of the true Church which is universal in space and time. Consequently it is composed of the whole communion of Apostles, saints and all who have gone before and who have trusted in God. These all form the real congregation, with whom we enter into fellowship in the celebration of the Holy Communion, the sacrament where Christ gives and we receive. We are all members of the true Church—units of that one body and we have to remember that:

(a) The unity or oneness of the whole is realized through the diversity or difference of the individual parts.

(b) The conception of the true Church is dynamic—moving, progressing, working; and not static, fixed, stationary, inactive.

(c) That this society or fellowship is united by a spiritual tie—spoken of as "love." It is not a purely mechanical organization.

You will have noted that Dr. Temple states that the Church on earth is a sacrament, and perhaps we might discuss the point more fully as it affects our opinion as to the nature and place of the Church. In one sense even a Quaker, as Canon Quick points out, would regard the Church as sacramental, believing in the truth that the Christian fellowship is the one sacrament of Christ's life now upon earth. But the Catholic would go much further than this. To him it is only within the Church and by a duly ap-

pointed minister of the Church that a valid sacrament can be celebrated. To him a sacrament can only be valid when the spiritual gift which is inherent in it is communicated to the worshipper in the duly appointed way. And that duly appointed way is the way which is ordained and practiced by the Church. Further, since spiritual grace can only be imparted to the Christian through the sacraments, it follows that for the Catholic the question as to the necessity of institutional religion never arises. This may, and probably does explain, to a large extent, why the Catholic Churches claim to be making ground numerically, while the Free Churches, who have not placed this emphasis or interpretation on the value of the Sacraments, have lost ground. As Canon Quick points out, the Catholic regards the Church "not only as the trustee or steward of certain sacraments, but also as having herself on earth a sacramental being of which the external marks have been definite and manifest from the beginning." The Free Churchman on the other hand regards the signs or marks of the Church on earth as rather the manifestations of spiritual life, faith, hope and love, and I think it is true to say that many Free Churchmen do not admit that any special grace is imparted to the worshipper through the sacraments which is not available and imparted through other "natural" channels.

Churches of Christ have always stressed the importance of two Sacraments, Baptism and the Holy Communion, and so from this point of view a member would have a perfectly reasonable reply to our problem. The value of institutional religion is that it provides an opportunity for the due celebration of the sacraments. Whether the Churches of Christ believe that the observance of the sacraments is purely symbolic or whether that through the sacraments divine grace is given in a way that is not possible through other channels is probably open to discussion. If, however, it is considered that the observance is merely symbolic and formal, it seems to me there is the possibility that the day may come when it may be argued that these particular forms or symbols are no longer necessary.

But to return to our main thought. If the Church is really the spiritual community we have suggested, if the ideal Church is the true reality, if the Church is the Body and Bride of Christ, His agent in the world and the instrument of His power, how is it that people today are questioning its value and are indifferent to its claims? We have suggested that two reasons are that people do not appreciate:

(a) The true spiritual nature of the Church; and

(b) That special grace or power is imparted through the Sacraments of the Church.

A further reason seems to be that the authority of the Church is no longer recognized. Canon Grensted points out that down to the Reformation it was the unquestioned belief of all Christians, that the Church with its obligations of faith and practice, rested upon an ordinance (command) of Christ. The authority vested in the system was thus derived from its source. All authority is of God and this is mediated through Christ and His Church. He quotes Canon Mason as saying "Nothing could be further from the mind of all early Christendom, whether Catholic or otherwise, than the idea that each Christian was an independent unit, responsible only to God for what he did and the views which he expressed." But with the coming of the Reformation the principle of loyalty to the individual reason and conscience began to be put in opposition to the principle of the authority of the Church. George Fox and the Quakers appealed to the guidance of the "inner light"; Bishop Hoadly to individual sincerity; Free Churchmen to the right of private judgment. Many Christians today, not only Catholics, still hold the doctrine of the authority of the Church. So Dr. Strong writes: "The peculiarity of the Church as a Society of men is that by it men are admitted into fellowship with God. . . . That this is achieved only through Christ is beyond all doubt the doctrine of the New Testament. Nor is there any sign of an expectation that an individual could attain the result except by becom-

ing a member of the Body of Christ. . . . The case of an individual who calls himself a Christian but stands outside the body (the Church) is, we may safely say, entirely absent from the New Testament."

Probably the divisions of the Church today and its different voices have tended to weaken the idea of the authority of the Church in the minds of modern men and women. But it is obvious, in these days of democracy and freedom of thought, that many think that the individual conscience and reason has a greater claim on them than the authority of the Church. While I think most of us here would place the final emphasis on the right of the individual conscience, yet I think we must admit that Dr. Temple is right when he says that a purely individual faith is bound to be precarious, partly because of the doubts suggested from without and partly because the whole Spirit of Christ can only operate in the whole body and not in a single member. No one person and no one group of persons could claim to have exhausted the unsearchable riches of Christ. In no other department of life does any individual suppose that his experience contains all the data necessary for the solution of its problems. "For some reason," he adds, "people resent the idea that in relation to the most difficult of all problems we should admit that the wisdom of the community is likely to be greater than our own, because of its experience being wider.

"The conflict between an individual and the Church in matters of belief is not a conflict between reason and faith, but between the reason of an individual working upon certain facts of experience and the reason of the whole community working upon other facts of experience. It is always possible that the Church is wrong, but the weight of probability is on its side."

The divisions of the Church as seen today tend to weaken its authority—but, as we have already said, the real Church, the ideal Church is one. And it is true even today that the more fundamental the doctrine, generally speaking, the more the various branches of the Church are united. It is

regarding the things at the circumference that we differ rather than the things which are vital and central. There will always have to be an identity manifested through a diversity of organization and expression, but at bottom the Church of Jesus Christ must be one, and as one it is the trustee and steward of the truth and the depository of the experience of Christian men and women of all ages. And can any individual afford to completely neglect this accumulated experience as a source of encouragement and power?

The Church as a Fellowship.

We must not pass from this section without reminding ourselves that the Church is a fellowship, a Divine Society. In theory it is the most perfect form of fellowship, for it permits no distinction of class, nationality or creed. Its members are united in a universal brotherhood which draws its inspiration from, and has its roots in the belief that God is the Father of all men, and that Jesus Christ is the Brother of all who seek to do His will. As Principal Robinson stated at the National Free Church Council Meetings, the problem of the world today is to get men so widely different as a Frenchman, a German, a Chinaman, and a Japanese to live together in the same world. And it is the Church that shows the world the real way, for the Church is set in the world to witness to the reality of fellowship. As one other writer has said, there is no human institution which could have made the educated Greek, the haughty Roman, the Conservative and intolerant Jew, and the outcast slave sit down before one table and drink together out of a common cup, apart from the Christian Church, which unites them in a common loyalty to a risen Lord. And if the Christian Church accomplished this in the first century, may we not claim that it is the only institution that can develop that true fellowship and comradeship which is the great and urgent need of the twentieth century?

Finally, in this discussion as to the nature of the Church, is the objection that the Church as seen today is woefully

imperfect, a solid one? Is it reasonable to reject an institution because it is not yet perfect in its expression? Surely the aim of all progress is to make the ideal real and actual, and unless we really believe that the true Church can never be realized in human society, we are surely called to do our best to lift the present Church to a higher and more spiritual level. This may be far-reaching in its operation. It may mean the remaking of society, as well as a cleansing and revitalizing of the Church itself. But what is most necessary is the will to do and the desire to give.

(2) The Value of the Church to the World or Society.

What are the chief benefits that the Church confers upon the society in which it is placed? For if these benefits are real and worth while, they should influence us in our judgment as to the value of institutional religion. We have already referred to the Church as the "Salt of the earth" and the "Light of the world," and I think we should consider this from a collective as well as an individual standpoint. I would therefore suggest that the Church is a power for righteousness in society. The Church of Jesus Christ should have an ennobling and uplifting influence in the world, and in spite of all that can be said to the contrary, and periods when the Church has appeared to be reactionary and selfish, the Church can still claim to have played a great part in history in standing for righteousness, goodness, peace, liberty, and equality.

It seems impossible to believe that any fellowship which has the spirit of Christ in its midst does not have some influence for good in the district in which it is placed. Surely, the moral standards are higher, folks are more sympathetic and kinder, the spirit of the neighborhood is more unselfish because of the witness and example of Christ's Church? The Church, as a collective body, can speak with a voice of authority and power, which is not possible to the individual. It can exert an influence which can have a great effect in all moral and social as well as spiritual questions.

Unfortunately, it is probably on this point that the greatest criticism comes from the average man and woman. What is the Church doing as far as the practical problems which confront us today are concerned? During the Great War the Church's voice was silent. Leaders in this country prayed for the success of the allied forces at the same time as Churchmen in Germany prayed for the success of their cause. No definite lead was given to thousands of perplexed people all over the world. And since the war, what has the Church done as far as the great problems of reconstruction are concerned? What has the Church to say on such questions as unemployment, housing, peace, and disarmament, the use of leisure, gambling and temperance?

May I give two practical examples: I was at a meeting of a Labor Borough Council recently, when a local minister opposed the opening of the parks for games on Sunday on the grounds that it would mean longer working hours for certain employees. The reply from the labor leaders on the Council was "When has the Church taken any active part in trying to secure shorter hours and better conditions for the mass of the workers?"

A successful business man said in my hearing the other day that he considered that during the reign of Queen Victoria probably Church attendance was rated more highly and was more supported by the leading people, including the Queen, than at any other time in English history. Yet during that period little was done to improve the lot of the common people and Gladstone was opposed and hampered at every step in his endeavors to secure social and industrial reforms.

You may not agree with either of these statements. I quote them, however, as typical examples of the opinions which are constantly expressed. Many men think that the Church cannot speak because of the divisions of opinion in its own ranks, and because its own hands are not clean as far as these social evils are concerned. Further, if it is argued that the Church is a spiritual organization and has no function to speak or work in a social sphere, then I think

the average man says that he has no use for any institutional religion which cannot uplift life—everyday life—as he finds it day by day. And personally I confess that I have much sympathy with him. If the Church is no longer the salt of the earth, the main force for righteousness, justice, and moral purity, then for most people it has lost much of its savor. Not only is the Church the main force for righteousness in the world, working not only as a collective body, but also inspiring its members to work in these causes—it is also the great preserver of the high ideals of the community. In an age which is predominantly materialistic and selfish, the Church stands for such things as service, sacrifice, and unselfishness. While men are striving for wealth and position, fame and the honors of life, the Church teaches that the worship of God is greater than, and diametrically opposite to, the worship of Mammon; that the soul is greater than the body; that the things which are unseen and eternal are more satisfying to the human spirit than the things which are temporal and passing. By its constant and regular observance of the sacraments, the Church witnesses to the great truth that love and service are the greatest things to be desired and that he who would be truly great must be prepared, if necessary, to be the servant of all. That he who would save his life must be prepared to lose it, and that only in absolutely unselfish self-forgetfulness can a man find his real self. Men and women in every age need to be constantly reminded of these things—the human spirit so easily tends to turn downwards rather than upwards, and it is due to the church that the flag of true idealism has been kept flying, calling people to the higher things and to God. True it has often weakened its power because it has forgotten its office and has itself lowered its standards and ideals—but even when things have been darkest there have been prophets and teachers who have stood up in its midst to recall its members to their allegiance to their duty.

Further, the Church is the great educational institution. It is the custodian of the truth of God. The great battles of the early centuries of the Church's history against beliefs

and opinions which would have wrecked the Christian faith were not final or conclusive. The early heresies are constantly reborn in successive generations, and the Church, through its scholars and prophets, has still to defend the faith committed to it. The Church has also the task of adapting the truth to meet the changes in thought and education of the age through which it is passing. By adapting, I do not suggest any alteration in the fundamental principles for which the Church stands, but rather restating these truths in the terms and language of the present rather than the worn-out shibboleths of the past. The growth of scientific knowledge and invention of the present age demands a considerable readjustment, and the task falls upon the Church to undertake this duty.

I like to think that our Convention, as part of the Christian Church, is taking a small part in rethinking the great principles of the faith. One has only to think of the work of such men as Bishop Gore, Dean Inge, and even Bishop Barnes, to realize the service which is being done by the Church in this direction, and I suggest that it is the work of the Church as an institution, because though we can associate with it the names of individual men, yet these men are drawing inspiration from their fellowship with the Christian society and from the accumulated experience of the past.

Not only is the Church a force for righteousness in society, the preserver of true idealism, the custodian of Christian truth and education—it is also a missionary fellowship. Not only does it regard its main purpose to be to spread the good news of Jesus Christ and to bring men to a saving knowledge of the truth, but it conceives this purpose to be world-wide in its extent.

A great deal of criticism is expressed in these days against modern missions and missionaries. It is suggested that the advent of the missionary has often meant that the native races have been made a target for the worst elements of our western civilization. It is unhappily true that the backward races seem to be particularly vulnerable in this re-

spect, but this does not lessen the great work which has been achieved by thousands of loyal men and women who have left home, prospects and friends at the call of Christ to work in the lonely and primitive parts of the world. The roll of Christian missionaries is a roll of honor, and the work of Christian missions cannot be esteemed too highly. And it does not seem possible to me that a work of this magnitude could have been developed and supported unless there had been an organized society behind it to supply its needs and to confer on it authority and power. A purely individualistic religion can never be really missionary, for as soon as it becomes missionary it draws to it others with similar ideals and aspirations and so becomes a society or an institution.

(3) The Value of the Church to the Individual.

Man, it has been said, is a social animal, or as the Book of Genesis puts it, "The Lord God said: 'It is not good for man to be alone.'" Psychology seems to have clearly demonstrated that it is only in communion with his fellows that man is able to develop his highest powers and to achieve the fullness of life. It may be true that the group mind may sometimes be on a lower level than that of an individual member. On the other hand, it is also true that in company with his fellows and urged by their support and inspiration, an individual may reach heights of thought, or service, or endurance, which would have been impossible as a separated unit. The Church, as a type of institutional religion, may have tended at times to repress men by its formalism and legalism—but on the other hand it has inspired many to become prophets, leaders and saints. So we believe that the Church exists that in its fellowship each individual unit may come "in the unity of the faith and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

So we may quote Canon Grensted, "Faith is not individual and it is not self-creating. It is corporate, living, and personal, and it looks to Christ, because in Christ God

awakened man's response to His own love. It is the free response of each new individual soul, but that response is only possible as man through man comes to his own individual manhood. And through the changing and yet continuous fellowship and authority of the Church that manhood is moulded to the fashion of the manhood of Christ in whom that fellowship was born and in whom it lives."

The Church as an organized institution also offers to its members a sphere of usefulness and service. True religion is essentially a life of giving. And while it is true that the individual Christian may find many avenues for quiet and unostentatious service outside the Church, yet for most people, the Church, with its various activities, offers a wider and more comprehensive outlet for spiritual and social usefulness. Although many pulpits are not open to laymen, yet in every Church there are activities such as the Sunday school, Fellowships, guilds, institutes, boys' and girls' activities, where qualities of leadership, teaching, comradeship, and organization are badly needed.

I think that most of the criticism of the Church comes from those who, for one reason or another, stand outside the work of the Church. "Satan finds mischief for idle hands to do," we are told in our early life, and this is true in the spiritual sphere. Once we find a niche that we can fill and a work for God that we feel is really worth doing, our time is too well filled to speculate overmuch on the value of institutional religion. The Church with its building set apart for worship does provide a place for quiet meditation and thought. I wish our Churches could be open during the day, as are our cathedrals, for worship and quiet reflection. Most of us would be better if we could spend a few moments each day in the quietness of a Church building. Further, the regular services of the Church do bring an order and system into the individual religious life which otherwise would be lacking.

In conclusion, while I have tried to suggest what appear to me to be the main arguments for the value of institu-

tional religion, I cannot but feel that the Church has largely to bear the blame that men fail to value its worth and value today. As I have looked round, my wonder has often been that people ever go to Church at all. Cold, formal, and lifeless, with little beauty to commend them, often self-satisfied and smugly righteous, seemingly out of touch with, or ignorant of modern problems and conditions, one is not surprised that they make little appeal. The Church needs to awake to its dignity and responsibility. It must come out of the shadow and face up boldly to the needs of society and the world in which we live. It must speak clearly, fearlessly and boldly, and must stop compromising itself in order to live a peaceful existence. It must not be afraid to experiment with new methods, both in organization and types of services. When men see that the Church is a vital and true force in the world for righteousness, when they can admire its sincerity and fearlessness, they will respect it and come to know its value. "The Church," said Rutherford, "should be a society of venturers for God."

Humanism and Pseudo-Humanism

By Cassius J. Keyser
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I. Introduction

A FEW months ago a distinguished English savant, who had just concluded a course of scientific lectures in one of the larger American universities, said to me: "During my sojourn in your country I've been reading and hearing a great deal about humanism but I've not yet been able to discover what it is all about."

No wonder he had been reading and hearing much about humanism. For what many Americans call "the new humanistic movement" has recently produced an extensive literature, both printed and oral, and the body of it continues to grow rapidly. There is, for example, *Humanism and America*—calling itself "The Challenge of Culture to the Anarchy of our Times"—a symposium of fifteen essays by fifteen writers, including Professor Irving Babbitt, "center of the humanistic movement," Mr. Paul Elmer More, conspicuous as a "leader," and other essentially like-minded scholars, under the editorship of Mr. Norman Foerster. There is *The Critique of Humanism*—self-styled "The Challenge of the Creative Life to the Schoolmen of Our Day"—another symposium, evoked by the former one, edited by Mr. C. Hartly Grattan, and written by a dozen scholars, quite as able as the former and showing a greater diversity of views. There is the deservedly much-read and much-discussed *Preface to Morals* by Mr. Walter Lippmann, who devotes a large central section of his book to "The Foundations of Humanism." There is Mr. Joseph Wood Krutch's *The Modern Temper,* of which the clue-chapter is entitled "The Paradox of Humanism." There is *Humanism: A New Religion* by the Rev. Dr. Charles Francis Potter, founder of the rapidly growing First Humanist Society of New York. There is Mr. Leon Samson's

New Humanism, radiant with the hope of realizing the most extravagant of proletarian dreams. In addition to the many books, of which the foregoing will serve as examples, there are the endless discussions found in *The New Humanist,* a journal conducted by a group of theological students in Chicago; in the multitudinous utterances of pulpit and platform; in countless magazine articles; in innumerable newspaper editorials and reviews; and in ubiquitous conversations.

Nor was there anything to astonish in the visiting scholar's bewilderment. For no one can examine the literature referred to without quickly discovering that the writers, having employed the term Humanism in a large variety of quite incompatible senses, agree in nothing save their appropriation or misappropriation of a common name. One thus discovers that there are humanisms and humanisms and humanisms: "academic" humanism, "classical" humanism, "new" humanism, "strict" humanism, "dualistic" humanism, "literary" humanism, "religious" humanism, "loquacious" or "radical" or "proletarian" humanism, and so on. Verily, humanism is, as Mr. Norman Foerster has said, "a word to conjure with;" and verily, as Mr. Krutch has said, "It has been most frequently employed rather because of certain affective connotations than because of any exact meaning."

II. The Meaning of Humanism

Nevertheless, as I have said elsewhere (Humanism and Science) the term Humanism, understood in accordance with its historical signification and its philosophical implications, is a great name—among the greatest of our English speech. Convinced that, with one or two possible exceptions, the meanings currently assigned to the name are none of them worthy to bear it, I purpose to signalize the principal varieties of what may, I believe, be rightly called Pseudo-Humanism. Before doing so I will try to indicate the sense in which, as I think, the name in question ought always to be understood and employed.

What, then, is Humanism?

I am not going to pretend to define it. Its meaning is too immense and manifold to admit of being encased in a neat verbal formula. One might as well pretend to define poetry or knowledge or justice or beauty or religion or love or life. How, then, is Humanism's meaning or that of any other indefinable term to be conveyed? It is to be done by description. There is no other way, and it is a good one. I can think of no greater improvement in our human discourse than that which would result if writers and speakers would stop the well-nigh universal and vicious practice of confusing definition and description. Between them—between telling what a thing is and telling what it is not but more or less resembles—there yawns an unbridgeable chasm. In any useful sense of the term definition, a thing is definable if and only if it is possible to indicate at least one mark serving to discriminate that thing from all things else. But any true statement about a thing, even if true of a million other things, is a partial description of it. A vast majority of the so-called definitions encountered in literature are, even when true statements, nothing but partial descriptions. And when such a partial description is submitted as a genuine definition, one is bound to infer that the author either does not understand the essential nature of definition, and so is fooling himself, or is engaged in trying to deceive others.

Though Humanism does not admit of definitions, it can be described—of course, not completely, for no term's meaning admits of complete description—but well enough for the purposes of identification, recognition, and intelligible communication. It can, that is, be described well enough to render the bulk and central burden of its meaning unmistakable.

Among the descriptions known to me the following very brief one given by Mr. Lippmann in his recent review of Humanism and America is by all odds the most revealing. Humanism, says he, "signifies the intention of men to concern themselves with the discovery of a good life on this

planet by the use of human faculties." It is important to observe that what is here so compendiously described is no cult, no doctrine, no sect, no dogma, but a certain human "intention." Not the intention of men believing themselves to be totally depraved and seeking to escape, by humble submission to ecclesiastical authority or by means of divine grace, from the eternal wrath of an angry God; not the intention of superstitious men to propitiate, by purchase, prayer and sacrifice, demonic spirits of an imaginary environment; not the intention of dupes to suffer in humility the outrageous fortunes of the present world in the hope of everlasting bliss in a world beyond the clouds; but the perfectly natural intention of normal men to achieve a good life here upon this mundane sphere where their lot is cast, and to do it by the application of native powers resident in themselves to the waiting resources of the actual world.

That natural intention of normal men is profoundly significant. It implies, springs from, and is sustained by the living sense in men that as humans they are endowed with the dignity of autonomous beings, potentially qualified by native inheritance to judge, individually and independently for themselves, in all the great matters of human concern. The living sense of personal and individual autonomy, and of the potencies implicit in it, is absolutely essential to the proper dignity of man as man. And it is out of that human sense that Humanism has flourished. Wherever and whenever it has been dormant or dead, Humanism has declined or perished.

That fact accounts for the Humanism of antiquity, represented by such as Confucius, Buddha, Lao-Tsze and others of the Orient and by such as Plato, Aristotle, Herodotus, Socrates, Sophocles, Cicero, Lucretius, and the rest in the great days of Greece and Rome. It accounts for the approximate extinction of Humanism during the long centuries of darkness following upon the downfall of the Roman Empire. And it accounts for the Renaissance, which was due to the rebirth and reassertion in men of their prerogatives and powers as autonomous organisms.

It was in the time of that great resurgence of the human spirit that the word "humanist" was coined, though there had been eminent humanists in both the East and the West thousands of years before. The men to whom the name was applied were precisely the men who were not only demonstrating by their deeds, but on every hand proclaiming in words, the full recovery of the very precious and very powerful human sense I have been speaking of. It is proclaimed by Pico in the famous words which he represents God as addressing to Man: "Thou shalt determine thy nature for thyself according to thine own free will." Quite as boldly it is proclaimed by Leon Battista Alberti: "Men can do all things if they will." How perfectly such proclamations accord with that of Mahivira, an Oriental humanist of long ago:

> "Man! Thou art thine own friend! Why wishest thou for a friend beyond thyself?"

And how perfectly in tune they are with the choral words of Sophocles: "Without resource man meets nothing that must come."

Having in their hearts so living a sense of personal sovereignty and power, it is no wonder that the foremost humanists of the fifteenth century cast off the shackles of ecclesiastical autocracy, and it is no wonder that they were at once so eager and so competent in seeking, in assimilating, and in emulating whatever remained of the literature, philosophy, art, and science that had been created by the great humanists of antiquity. It was just because he was himself humanistically alive that Cyriac of Ancona, in giving himself wholly to the exploration of antiquities, felt and said: "I go to awake the dead." That was merely the phenomenon of distinctively human life ardently seeking its own kind.

In trying to grasp the meaning of Humanism by help of a retrospective glance, it is important to guard against mistaking effect for cause. It was not the Revival of Learning that produced the Humanism of the Renaissance. On the contrary, it was that Humanism that produced the Revival

of Learning and all the kindred phenomena of the time. What Humanism will do in a given time and place depends upon the conditions then and there existing, and it is not to be identified with its activities and achievements in a given age. These are but transitory tokens of an abiding spirit that in another age may manifest itself in other ways.

Humanism may, as in the Renaissance, strive to emancipate from the external tyrannies of church and state; it may, as then, seek to liberate from the multiform internal tyrannies of superstitious fear; it may teach to scorn the myths of malignant demons; it may institute inquiry into the nature and bases of government; it may reform education, secularize art, inaugurate scholarly criticism of sacred books, multiply inventions, and begin to explore the uncharted and unknown parts of the world.

Spiritually and intellectually, our own age is the legitimate descendant of the Renaissance. And in our time, Humanism, besides greatly developing its activities of the elder day, manifests itself in many a new form of human endeavor; in the enterprise of Democracy; in the highly curious experiment of Communism; in the universalization of Education; in the astounding evolution of Industry; in the rapid ascent of Science; in the manifold striving towards World Unity and Coöperation in the effort to achieve by human faculties a good life on earth for all mankind.

It is evident that, as thus conceived, Humanism cannot be adequately described, much less defined, in terms of merely "decorous" literature, or "decorous" art or "decorous" living, nor in terms of religion alone or of politics alone or of ethics alone or of education alone or of science alone or of any one of the cardinal interests of man, for it must be big enough to embrace them all.

Rightly conceived, it is not a static thing but is an increasing function of time and knowledge and experience. Slowly, in various ways, mainly from the marvels of scientific achievement, it has acquired a profound belief in the endless ameliorability of human weal. I have mentioned

World Unity and Coöperation. That is the fairest of human dreams, and it is the dream of modern Humanism.

III. Some Pseudo-Humanisms

Except the mentioned books of Mr. Lippmann and Mr. Krutch, the principal American works purporting to set forth the nature of Humanism embody conceptions of it that are essentially incompatible with the conception above delineated. On that account I regard them as representing, not Humanism, but this or that variety of pseudo-humanism. There are several such varieties. I have selected three of them for special mention because of their scholarly origin, their high purpose, and the adhesion they have gained.

And first, the so-called "academic" or "strict" variety. I refer to the conception which Professor Irving Babbitt has been assiduously formulating, expounding, and recommending in lectures, essays and books for more than thirty years, and which, not long ago, got itself authoritatively expressed by Professor Babbitt and others in the above-cited *Humanism and America*. In that symposium Professor Babbitt's rôle is that of definer. His contribution is "An Essay at Definition." His conception of definition and his conception of what he calls humanism have led him to believe that the latter can be defined. And his "definition" is this:

> "Humanists are those who, in any age, aim at proportionateness through a cultivation of the law of measure."

Is that really a definition? What does it define? Is it even a revealing description? What does it describe? It is, I think, a fairly pleasing combination of words. But what does it mean? It evidently requires interpretation. Professor Babbitt was doubtless aware of this, for he interprets it extensively. His interpretation is partly positive—specifying individual people and classes of people who are humanists; but mainly negative—specifying individual people and classes of people not entitled to be called humanists. The negative part is much the best, being by far the most revealing. It is this part that shows us clearly

why humanism as conceived by Professor Babbitt and his kind is "strict." The strictness is evidenced by the sorts of people debarred from Professor Babbitt's "humanist" tabernacle. Who are the debarred?

The answer seems incredible, for it is this: All monists, all naturists, all humanitarians, all romanticists, all determinists, all realists, all materialists, all mechanists, all those philosophers who regard the One as a "concept" instead of a "living intuition"; all those colleges, universities and other educational institutions that "proclaim the gospel of service"; all pragmatists or instrumentalists; all psychologists; all devotees of science; all specialists (except, of course, specialists in the "humanism" of Professor Babbitt).

Nor is the answer yet complete. Far from it. For among the debarred are all men and women having any essential likeness to such as Epicurus or Lucretius or Shelley or Ibsen or Nietzsche or Rabelais or Schilling or Lessing or Gray or Coleridge or Carlyle or the Walter Paters or the Rousseaus or the Walt Whitmans or the William Jameses or the Benedetto Croces or the Thomas Hardys or the Oswald Spenglers.

What of such great creators of psychic light as Spinoza, John Locke, David Hume, Euclid, Newton, Einstein, Willard Gibbs, Lobachevski, Riemann, Gauss, Charles Darwin, Henri Poincare, Louis Pasteur and their kind? All such are shut out by the clearest indicia of Professor Babbitt's brand of "humanism."

Said Terence: "I am a man, and nothing human is alien to me." The "strict" humanist virtually says: "I am a man and most things human are alien to me." That is why Mr. H. S. Canby said in his *Saturday Review of Literature* that the "humanism" of Professor Babbitt and his disciples is "a very porcupine hunched up against our familiar world."

But is there not something to be said in its behalf? There is. It advocates "decorous" living, "decorous" writing, "restraint," the "law of measure," "Proportionateness," "nothing too much." Even, however, as a literary cult, it is so

uncatholic as to merit the following criticism by Mr. Henry Hazlitt:

> "We are above all to judge a writer, not by his originality or force, not by his talent or genius, but by his decorum. That is, we are to praise him for a virtue within the reach of any learned blockhead."

A second kind of pseudo-humanism is the "religious" variety expounded by Charles Francis Potter in many lectures and especially in his above-mentioned book, *Humanism: A New Religion.* The spirit manifest in Doctor Potter's expositions is admirable, being sincere, truth-seeking, courageous. And it would be easy to cull from them a large bouquet of admirable utterances.

For example:

> "The chief concern of Humanism (says he) is to release the pent-up reservoir of human energy, to explore the uncharted territory of the mind, and to raise to its highest efficiency the entire personality."

Again:

> "If humanists were to make a creed, the first article would be—I believe in Man."

It is necessary, however, to construe such deliverances contextually, in the light and atmosphere of the book as a whole. In so construing them one quickly discovers that they are primarily designed to portray something that the author is wholly bent on persuading his readers to regard and to accept as a new religion. It is not Humanism but Religion that Doctor Potter is interested in. His central contention is that what he calls humanism is now everywhere the religion of the most enlightened men and women and is destined to be the religion of the future.

What, pray, is that religion? Let it be said at once that it is Godless, prayerless, and non-worshipping; it repudiates every sort of theism, and, far from admitting anything supernatural, it denies the possibility that there may be, even in the hierarchy of natural beings, any kind superior to man. And so it is not the religion of Auguste Comte, for the latter's "la religion de l'humanite," is, though Godless, a worshipping religion, the object of the worship being

Humanity. Neither is Mr. Potter's new religion the religion of Mr. T. S. Eliot, for the latter, who calls himself a humanist, is a worshipping Anglo-Catholic. Moreover, Mr. Eliot's "humanism" and religion, unlike Mr. Potter's, refuse to coalesce. For Mr. Eliot's "humanism" is, he tells us, necessary to save what he calls religion from two frightful things: "petrified ecclesiasticism" on the one hand, and "modernism" on the other. And it must be added that Mr. Eliot's "dogmatic religion" is necessary for disciplining and training the emotions—a task for which, so he asserts, no mere humanism can be adequate.

Being a trained theologian, Mr. Potter was well aware that, if his new religion was to be a religion, it was necessary to provide a suitable definition of the latter term. He was quite equal to the task, having indeed provided three such definitions. One of them he himself invented: "Religion is the attempt to unify one's own personality and to relate it to the world without." The other two he found, one of them by Professor A. S. Haydon: "Religion is the shared quest of the good life"; and the other by Mr. E. S. Ames: "Religion is the consciousness of the highest social value." It seems a bit strange that it did not occur to Mr. Potter that his definition of Religion would serve just as well for a definition of Education; nor to Mr. Potter and Mr. Haydon that the latter's definition would do perfectly well for a definition of Democracy; nor to Mr. Potter and Mr. Ames that the latter's words constitute a plausible definition of Communistic Culture or of The Professed Aim of Socialism.

Despite much that is excellent in Mr. Potter's book, I have felt obliged to call his "humanism" pseudo-humanism, mainly because his sole or dominant concern is not only to identify it with religion, but to identify it with religion of a sort that, according to every historic sense of the term, is no religion at all.

Even more grotesque than either of the foregoing varieties of pseudo-humanism is that portrayed in *The New Humanism* by Mr. Leon Samson. It professes to base itself

upon a certain body of facts respecting the natural instincts and passions of man as man. Having (not without labor) assembled them from the various sections of Mr. Samson's wide-ranging discourse, I find the alleged facts, some of which are set down as discoveries made by the author himself, to be chiefly these:

(1) By nature human beings are honest and veracious, lying being a concomitant of civilization and destined to cease only upon the supersession of civilizaztion by "a more advanced, a freer, a more human mode of life."

> "Peoples untouched by civilization are notoriously truthful and honest in every way. But to civilized men, as is well known, honesty is a policy to be practised only when it pays."

(2) Love and the craving for luxury are "uniquely human passions."

> "Love is no more sex than a flower is the fertilizer from which it grows." . . . "Let the cynics continue to laugh at love. We ask them to name a single human instinct that has had so epic a career."

(3) Among the human passions that are basic and universal are the passions for "variety" and "combination." Neither "food alone" nor "philosophy alone" nor "nature alone" nor "society alone" is enough. What is demanded for "human joy" is combination of such various goods.

(4) Among human fundamentals and universals is "the cabalistic passion—the instinct to conspire," everywhere manifest but especially in "the political and emotional affairs of the world."

(5) "The instinct of play"—not of the "cat-and-mouse" variety but of children with their toys, of philosophers with their ideas, of artists and mathematicians with their ideals, of statesmen and benefactors with their dreams of public betterment. Life a "Dance"? No, a Game.

(6) By nature all humans are endowed with "the pivotal passion or instinct for order," enabling them,

> "on the one hand, within the limits of social safety, to exercise their will to freedom, and, on the other, beyond the sacred circles of their respective individualities, to function in a social manner."

(7) A sense and craving for what is beautiful, especially "the full, free, unstudied beauty" of oral speech.

(8) Among the master passions of man are the love of Leisure and hatred of Work and War.

(9) But

> "There is nothing that so unmistakably marks a man human as his capacity to talk, his love of spoken language. Writing may separate savage from civilizee, but speech is the boundary line between humanity and animality."

The foregoing alleged facts regarding human nature, most evident in the "working class" constitute the basis of what Mr. Samson calls his "scientific humanism."

What is it to do in the world? What is its goal? I have said "goal," instead of ideal, because a goal is something to be reached, whereas a genuine ideal is a perfection to be endlessly pursued but never attainable.

Well, the goal is this: A single world-embracing community of human beings having no work, no war, no books, no government, no law, no justice, no poets, no policemen, no art, no religion, no families, no races, no classes, no states, no civilization, because mankind will have advanced to a stage where all such things would be but hindering superfluities. And what is to be their occupation? The answer is: Conversation, honest, sincere, original, beautiful, musical, infinitely varied—and endless.

How has Mr. Samson contrived to pass from his premises to his amazing conclusion? He has done it by help of two things—a flaming imagination and an utter disregard of the laws of sound thinking. The imagination is everywhere astir in his vibrant pages. His contempt for logic one need not merely infer for he avows it in the following words:

> "It is but natural for a new form of logic to appear . . . a logic of change where A can, at one and the same moment, be both A and not-A."

Mr. Samson calls his humanism scientific. He should call it super-Marxian, proletarian, utopian, elysian, or—best of all—loquacious.

Other varieties of pseudo-humanism, being but variants of the foregoing ones, need not be dealt with explicitly. Nor is it desirable to lengthen this essay to exhibit in more detail or fuller light the obvious incompatibility between the concept of Humanism, as presented in section II, and the various doctrines that I have felt obliged to characterize as specimens of pseudo-humanism. Suffice it, in closing, to remind ourselves of two main considerations. One of them is that, as a distinctive way of confronting and dealing with life and the world, Humanism derives its existence, its character, and its power from the precious innate sense of men that, as humans, they are naturally endowed with the dignity of Autonomous beings. The other one is that modern Humanism's dream of World Unity and Coöperation in the enterprise of achieving, in this world, by means of human faculties, a good life for all mankind, is not the dream of a goal to be reached, but that of a supreme ideal to be endlessly pursued through an infinite sequence of ever closer and closer approximations.

Religion in England and America

By Thomas D. Landels

IN THE following paper I offer for what they are worth the impressions made on one who has lived and worked in England for many years, but who has just had twelve full months of experience in America. If in anything I am unjust to this land, which I have already learned to love, my readers must pardon it and put it down to deficient knowledge. If, on the other hand, any criticisms of mine are well-founded, I trust they will be taken in good part. It is well for us sometimes to see ourselves as others see us, and the candid opinions of an unprejudiced onlooker, even if largely mistaken, should always prove helpful.

When I am asked, "Do you consider religious life in America healthier than in England?" I hesitate to give a reply. Such a question does not admit of a simple yes or no. The religious life of a people is an infinitely complex fact, and may be looked at from many points of view. In some respects the advantage lies with England; in some respects with America; and each country has something to learn from the other. On the whole I should probably be inclined to give the verdict in favor of England. But then I am reminded that what to an Englishman may appear defects in American religious life may after all not be the symptoms of disease, but only the exuberances of youth—the crude expressions of an overflowing vitality, which time will mellow and change into actual sources of strength. With these preliminary remarks let me now descend more to details.

More Freedom—Less Convention

First, then, religious life in America is freer and less conventional than it is in England. This was one of the things that first struck me—and attracted me—when I visited this continent two years ago. In the old country one feels hampered and restricted on all sides. There is too little scope for the free play of individuality. One is fenced in with

forms and methods which have grown up with the centuries and become sanctified with time. Religious life has to flow in certain well-defined ruts, and religious work has to be conducted on certain recognized lines. It is difficult to get people to branch out into new enterprises or adopt new methods. The average Englishman is desperately conservative in ordinary life, even when he is a radical in politics; and it takes nothing less than an earthquake to shake him out of the accustomed ruts. There is a certain routine of church life—certain unwritten laws as to how services shall be conducted (so many hymns, so many prayers, so much sermon, and so forth), and in many churches (not, of course, in all) he who introduces changes in this sacred order will become an object of suspicion if not of open hostility.

Now it is just here, to my mind, that religious life in America contrasts most strongly with that in England. To one coming fresh from the old country it is like stepping out of a prison-house into a blessed freedom. The spiritual atmosphere is not so thronged with the shades of a dead past. There is more elbow room. One seems to breathe an ampler air. The present has cast off the tyranny of the past, and claimed its birthright in God's world. This is a matter of supreme importance; it is the secret of all true progress. The churches in this country are less hide-bound by custom and tradition; they are more open to new methods and the influence of new ideas. They have greater freedom in the prosecution of religious work, in the conduct of services, in the whole shaping of the religious life; and thus they are better able to adapt themselves to new conditions, and to meet successfully the new needs of a new age. And in this larger freedom, if it be wisely used, they possess the living germ of progress and victory. Thus in this respect at least the comparison is all in favor of America. In some respects, I think, a different verdict must be given.

Too Little Reverence

Thus, for one thing, religious life on this side of the Atlantic seems to me less reverent than it is in England. It is

difficult to put into words exactly the impression produced on one as regards this. Perhaps I can best express it thus, that there is a jauntiness, a familiarity, a free and easy tone about much of the religion in this country, which seems strangely out of place to an Englishman and which grates on his deeper sensibilities. There does not seem to be the reverence, the awe, the ever-present sense of God to which one is accustomed in the best religious life of the old country. This defect of reverence shows itself in various directions. It may be seen, e. g., in the flippant tone in which religious topics are too often treated, in the seemingly irresistible tendency of some men to joke both in season and out of season about the most sacred things. An Englishman cannot be long in this country and come much in contact with its religious life without having his sense of propriety frequently shocked. Ministers will not hesitate to say things in the pulpit here which an average congregation in England would regard as dangerously near profanity.

It may be seen again in the demeanor of the people in church. I have been greatly struck with the difference in this respect between this country and England. In England a quiet reverent demeanor is expected in church, a demeanor in keeping with the fact that the church is God's house, and the services of the church a form of divine worship. Over there you will seldom hear the chattering and laughing which on this side will continue right up to the moment the service commences, and even in some cases, while the service is in progress. It is the exception to hear applause or laughter during the sermon, there being a tacit feeling that such demonstrations are out of place in a sacred edifice. Indeed, many an Englishman, accustomed to the reverent attitude of English congregations, if he were suddenly transported into some of our American churches, would scarcely realize that he was in church at all, but would imagine that he had dropped down into a concert hall or a political meeting.

Even the style of our church buildings indicates the same tendency. Broadly speaking, church architecture in Eng-

land is governed by the idea that the church is a place for worshiping God. The very form of the building and all its accessories are intended to serve as aids to worship. As regards the majority of English church edifices, it is impossible to mistake the purpose for which they are intended. It is writ large upon them from roof to basement. Is the same thing true of our American churches; at least as regards their internal arrangements? It has seemed to me that, in the case of a great many of the churches I have visited, especially those built during the last year or two, the idea of worship has never entered the architect's head. In dealing with what we characteristically call the "auditorium," his sole object seems to have been to produce a comfortable lecture hall where people may sit and listen at their ease. There has been nothing whatever about the room to indicate that it was intended for sacred uses—nothing whatever to lift the thoughts and feelings Godward. Now, I have asked myself, "Is this difference in style of building purely accidental? or does it point to something deeper, to a fundamental difference of conception as to the place and function of worship in the church's life?"

There is one other respect in which it seems to me the greater want of reverence on this side of the Atlantic manifests itself, viz., in the observance, or rather the non-observance, of the Lord's day. Sunday desecration has gone to great lengths in England, almost as far probably as it has here. But what has struck me on this side has been the extent to which professing Christians, members of Christian churches, take part in this desecration. Since coming to this country I have been surprised and shocked at the attitude of many Christian people toward this question, at the way in which they regard Sunday as a day of recreation, and seem to think themselves justified in falling in with the lax spirit of the times. So far as my experience goes, and I have no reason to suppose it is exceptional, the churches in England are much less tainted with this evil and regard it more seriously. Over there one would scarcely expect to find church members going on Sunday excursions down the

river; or attending Sunday baseball matches, or other entertainments; or spending the whole day driving or motoring about the country; or even patronizing a Sunday store for fruits or candies. I doubt even whether the Sunday newspaper finds its way into many Christian homes. In America we seem to be getting beyond all this; but whether such progress is in the highest interests of the Church of Christ is at least an open question.

Superficiality Too Evident

Again, it seems to me that religious life in America is in some respects more superficial than it is in England. The impression one gets is that, speaking generally, it goes less deep—is more of a surface emotion. Here, however, I speak with all reserve. Appearances may be altogether deceptive. I simply give the impression of a newcomer for what it is worth. In church life here there is more noise and bustle, more of the rattle of machinery, than one is accustomed to in England. The vitality of the church seems to run predominantly outwards. It expends itself in a multiplicity of societies, and meetings, and concerts, and excursions and what not. In some of our larger city churches the amount of machinery at work is amazing; and one wonders sometimes whether, amidst the ceaseless clank of so many revolving wheels, there is no danger of the still small voice of the Spirit being drowned.

In England for the most part the churches display less outward activity; they are content with fewer societies and meetings. But it does not follow that they have less life; I am inclined to think that in many cases they have more, only it is deeper and less noisy. The stream spreads itself over less surface and consequently is more profound. More attention is paid to the inward side of the Christian life. It is allowed more time to soak in, as it were, instead of being all run off the surface at once to turn the wheels of church activities. My impression is that the average church member in the old country takes his religion more seriously than the average church member here, and allows it more power-

fully to influence his daily life. As one result of this there is not quite the same glaring disparity over there between the efficient and the nominal membership of the churches.

I have seemed to notice, too, in this country that there is a greater craving for visible results, for large numbers, for favorable statistics. More stress is laid on the mere outward forms of success. Churches are often "run" as if they were business concerns pure and simple. The minister is "hired" to make them a success numerically and financially; and if he fails in this, however faithful his work, and however rich in impalpable spiritual results, he must quit. There is thus a constant temptation for both minister and people to sacrifice real efficiency for what will show well with the public. Of course, this is true in a large measure in England, but not, I think, to quite the extent as here.

Now, all this, possibly, is but a symptom and result of our high pressure style of living on this side of the Atlantic. It is the form in which our strenuous life shows itself in the sphere of religion. When we are hustling around continually we have no time to go very deep. All we can afford time for is to skim the surface of things. We are so accustomed to rushing everything that unconsciously, perhaps, we do the same in our religion, forgetting that here as anywhere still waters run deep, and the noisiest stream may be the shallowest; it loses in depth what it gains in breadth. If this be so this symptom of our American religious life may be only a temporary one; and we may learn in time that there is one sphere where hustling is not the ideal method, but the one sure way to miss the deepest and most precious results.

Less Stability

Finally, religious life in America strikes me as less stable than it is in England. People on this side seem much more easily swayed by every new wind of doctrine; much more ready to adopt the newest fad in religion. An Englishman, when he first comes to this country, is amazed at the endless number of churches, and sects, and denominations, and fads of every kind, which seem to find a congenial home on

American soil. He is constantly coming across ecclesiastical edifices bearing strange and uncouth names, or knocking up against sensible men who profess beliefs which seem to him so strange and outré that he begins to rub his eyes and wonder whether he is awake. Now there may for aught I know be just as many sects in England, if only one knew where to look for them; but certainly they are not so much in evidence and cannot command so large and influential a following; they are for the most part a negligible quantity. One gets the impression over here that America is the happy hunting ground of the religious faddist. It would seem as if every fanatical enthusiast, however absurd his pretensions, and every glib-tongued mountebank are sure of a following if only they are sufficiently self-assertive. They seem to find no difficulty in drawing recruits from all the older churches. When one sees educated members of churches forsaking the steady altar flame of their own communion for the latest will-o'-the-wisp that dances across the religious horizon one feels inclined to cry out in despair, What is become of men's mental balance? When, only a few weeks ago in this enlightened land, I find a man with many thousands of followers speaking thus, "You are to be brought right up to the standard where you must obey or refuse to obey the voice of God's prophet and apostle. I have to obey God and you have to obey me. You will go where you are told to go, will you not?" and the people obsequiously answer, "yes." And again, "I do not ask you to do wrong things. But who is to be the judge, the leader or the followers?" and the people answer again, "The leader." When I find thousands of free-born Americans thus practically abdicating conscience and blindly putting their souls in the hands of a fellow-man I ask myself in amazement, is this boasted twentieth century going to drift back into the crass superstition and spiritual servitude of the Middle Ages? Now, in England, of course, the spiritual unrest of the age is making itself felt; but not, I think, to the same extent as in this country. Over there, there is more stability, perhaps, you would prefer to say, "more stolidity." The innate con-

servatism of the English mind may be responsible for the difference. It may be due to the fact that our brethren beyond seas are less open-minded than we are; or it may be because their convictions are deeper and stronger. I am not prepared to say. But the difference is manifest. A phenomenon like Salt Lake City, or even like Zion City, is quite inconceivable in England today. The religious faddist, though he may obtain a small and scattered following, does not find it easy to find recruits. So far as my experience goes, it is unusual for church members to forsake their churches for some new doctrine, and stability means strength.

I have dwelt exclusively on what seem to me the differences between the religious life of England and of America, because I imagine that that is what is required in a paper like this. I might say as much or more about the points of similarity, which are much more important and essential. The differences are largely superficial, the resemblances are fundamental. The religious life of the two countries form in reality one great stream, whose fertilizing waters are spreading the world over. We here, and they there, have the same spiritual heritage, and the same spiritual ideals; and in all essentials our religion embodies itself in the same outward forms. Despite superficial diversities, we are not two, but one.

The predominantly critical character of this paper may have given rise to a false impression, which I wish in closing to remove. I greatly admire the churches of America and believe that they have a glorious future before them. In this I will yield to none. It may be that the very greatness of my admiration makes me more sensitive to certain defects which, I fear, may hamper and hinder them in the splendid work they are doing for this great country.

The Pastor and His Young People

By the Editor

ALL development implies an ideal and a movement toward that ideal. As a religious teacher, the minister of Jesus Christ represents the religious ideal. None other is so lofty. It has its perfect expression in the character of Jesus. Paul indicates the goal of all effort: "To me, to live is Christ." To develop the young person means to set him in the path, and help him on the way, toward the Christ-life and Christly service.

The pastor must bear the brunt of this holy task. He has good material with which to work. The young man in the midst of our modern life is "the heir of all the ages, in the foremost files of time." His are all the conquests and traditions of the past. His are the appliances, the methods, the skill of all the elder generations, in the long upward struggle of civilization. He begins life with an immense equipment. Ten thousand years have toiled and sacrificed in his service. The Christian youth is yet more highly favored. Besides material and intellectual legacies he has a spiritual inheritance. He enters a church which has been enfranchised by the heroism of the fathers. No false union of church and State hinders the play of his free energies. No priest or rubric or confessional stands between his soul and God. Today no bitter war of sect, no spirit of devilish persecution, palsies his hand or petrifies his zeal, or alienates him from his brother workers in the world's great field. He may seek truth with unfettered mind. He may declare the truth without let or hindrance. He may live the truth unfearingly. He may lead other men from the wilderness of error to the fountains of truth.

This heritage, then, opens into a royal opportunity. Boundless is his vision. Measureless is his privilege. Splendid in its appeal to the vigor of youth are the responsibilities which wait upon his manhood. Sure as the promises of

God is the victory which his strength may win. Notwithstanding this, many a Christian youth fails to become a staunch and effective personal force amid the intensities of our modern life. His religious nature is undeveloped, or it is ill-developed and out of proportion. How may the minister of the Gospel aid him in fostering a healthy, harmonious and productive life? The pastor must be something of a psychologist. This is fundamental. To develop his young people he must know them; to know them he must study them. He must understand their gifts, their accomplishments, their peculiarities. A young man said to me the other evening: "I had been in the church to which I belong for six years before my pastor knew me. I met him many times, but he never knew me the next time, until after I had become a deacon." I quote his exact words. Training is impossible on such a basis.

In school or college the tasks which he must constantly assign, and the discipline which he must as constantly enforce, often interpose obstacles to a true fellowship of the teacher with his pupil. In the relation of the pastor to his young people no such barriers exist. There is a hearty freedom in all intercourse. Let the pastor beware that he himself build no false barriers. If he be too stiff or formal, too jealous of his position, or, beyond all else, too dictatorial, he will surely alienate those whom he wishes to win. He must be a student of men or he can never become a helper of men. Now the mind and life are reached most readily through the heart. Jesus knew the wisdom and character of the open-hearted, loving John better than He knew any other disciple, so He committed to his care His most precious treasure, His own dear mother. The pastor has exceptional facilities for knowing his young people in this same way. He is meeting them all the time in public and private, both formally and informally. He has every chance for gaining their chivalrous devotion. And how beautiful and wonderful is that devotion. It is in some ways the most sacred experience in the life of many a hard worked pastor. Yet how few of us fully win it.

Having found the hearts the pastor can study, under the most favorable auspices, the personal qualities which distinguish each young life, and differentiate it from its fellows. Thus he learns to know thoroughly the resources, in talent, character, and aptitudes, of his youthful comrades, and having this priceless knowledge he can strengthen and develop these resources. Like the carpenter he first seeks to know his tools; then he uses them. We must confess, however, that our training too often fails just here, in its vital beginnings. Almost every pastor is on terms of friendliness, perhaps of real good fellowship, with his young people. He is interested in their welfare. He prays for their success. He attends their meetings. But there the matter ends. He has not "gripped" them; he has not "got" them; he is not training them. Why? Because he regards them in the mass. He has not studied them as the physician studies each patient, as the lawyer studies the intricacies of every new case. The problem of the person is the profoundest of problems. Each young person, being a person, is unique. He has no duplicate on earth. He is a microcosm, a world in miniature. To know and know thoroughly each of these persons, who together make up a society, is no light or easy task. Yet the wise pastor will not hesitate. He will make it his most important business to study the drift and bearing of each life. He will remember that he deals with those who are in a period of transition both intellectually and religiously. It is his high privilege to train them for spiritual independence, for spiritual maturity. They are not dumb forces, but human lives, eager, capable, impressionable. Every society is a collection of related personalities, each of whom has his distinct and tremendous value, his distinct and magnificent outlook for service.

Our Master "knew what was in man," knowing this, He dealt with each according to his need. To the simple-hearted fisherman He said directly, "Follow me!" and that was enough. The questions of the dialectical Pharisees He met with deeper questions, answering their casuistry with puzzles which quite baffled their small logic. To the despised

tax-gatherer He said, "I'll dine with you today," and won his whole heart in an instant. Some one has recently proposed that a chair of tact be established in every theological seminary. Tact can hardly be taught, but it can be learned; it is not always a natural gift. And tact rests upon the deeper endowment of insight. Is it wrong to speak of Christ as possessed of a divine shrewdness? I do not much like the word. It has come to be associated with sharp dealings. Yet no other word expresses my idea. Every pastor needs to have a large measure of consecrated shrewdness in his study and care of his young people.

Besides being a wise psychologist the pastor must be a wise and strong administrator. To develop his young people rightly he must add to his power of insight the power of executive control. There is plenty of work to be done that is not done in connection with every local church. On the other hand, there are always young people who are anxious to work. Too often there is lack of adjustment, however. Some of the young people are misapplying their energies. Others are allowing their ability for spiritual service to become atrophied through lack of proper knowledge or wise leadership. The pastor should know just what needs to be done, just how it should be undertaken, and just who should undertake it.

There are two qualities of youth which he should learn to develop. They are the thirst for achievement and the passion for helpfulness. Youth laughs at obstacles. Bayard Taylor, in Sicily, alone, without money, without friends, writes to a former fellow-traveler that he has no idea where his next meal is coming from, but he adds: "I glory in these privations and trials, for I know full well that in the spirit of youth I will overcome them." Youth worships ideals. Youth is full of dreams and visions. Youth welcomes difficulties. Youth scorns the placid and uneventful life. Youth is armed with intense energy. Youth is ever ready to "lend a hand." Whatever the faults of youth, weakness and meanness are not of their number. The pastor will always find the restless passion for achievement a powerful factor in the

lives of his young people. It is newly awakened. It partakes of the nature of a self-revelation. It is in fellowship with the strong desire to be of real service in the world, to influence others toward noble ends. It is interwoven with the high hopes and splendid enthusiasms of an enlarging life. Here is the great opportunity, for the leader and for those whom he leads. They have intense ambition; he has wisdom and experience—or he ought to have. This makes an ideal combination. By thought and prayer, with the knowledge he already has of them as persons, he should help them one by one into some form of self-activity. He should show them, by example, precept, and persuasion, that the highest achievement is the achievement of character, and that character is only achieved by a self-forgetful service. He should prove to them that the true spirit of helpfulness reaches out beyond the narrow boundaries of home and church and personal friendships, into the great world-field. He should inspire them to work for the needy, the discouraged, the lonely. They are at the period when practical effort is essential to the solidifying of the religious life. They have not emerged from the years which the psychologist calls "the storm and stress period." The inner life is confused. They need to grow strong by exercise. But a wise head and a firm hand must direct this exercise, or it will become churchly rather than evangelistic. The motto, "For Christ and the Church," is magnificent. Yet the first two words are all-inclusive. For Christ first, last and always must we work. If we introduce the idea of the church, we should also, in thought at least, add the idea of human need, which we are to meet in Christ's name. We labor "for Christ and the Church and the Man." Our ultimate aim should not be to win members for the church, but to win men for God. Men are more than institutions. Institutions exist for men, not men for them. Train your young persons after this fashion!

You will have many rivals. If the young people are studying, the scholastic demand is very heavy in these days of over-crowded curricula. If they are in business, the de-

mand of the daily task is severe. If they are in factories they must toil early and late for a livelihood. Society makes its important claims. But it is the place and duty of the spiritual leader to make a resolute and constant demand in the name of religion. He has one great advantage: he appeals to that which is deepest and best. If his appeal is vigorous, insistent, inspiring, he will be abundantly rewarded. To supply a field for aggressive service, he must be constantly broadening the sphere of the church's activities. Sometimes we are warned against the evils of over-organization. The danger exists chiefly in the minds of the zealous critics. The churches in North America that are over-organized can probably be counted on the fingers of one hand. But it would take a thousand men to count those that are unorganized or ill-organized. Thoroughness of organization is the watchword today in factory, railway and bank; with teacher and politician; in matters commercial, social and philanthropic. In the work of the church, nothing, nothing, save the presence of the Holy Spirit, is so important as the careful and complete organization of forces.

The modern minister must be not only a preacher and a pastor but also a skillful executive officer. Oh the sad failures just here! Yet this is vital. The pastor must always be the master mind in the formation and control of all organizations. Let him organize the boys and the girls of different ages, the young men, the young women, the young married people. Let him organize for open-air work, for mission work, for philanthropic effort, for personal work. Let him organize for social, physical, aesthetic, and intellectual ends. Let him insist upon conscientious committee work. That word "committee" is a priceless talisman. Faithful committee work is a dynamo of tremendous power. The pastor who knows how to use it holds a key to the future. His success is certain. Let him have committees and committees and committees, provided they are alive and on fire. And their life and fire will depend largely on the spirit and energy of the pastor himself.

Last in logical order, but not least in importance, the

pastor must manifest, in all his relations with his young people, an heroic sympathy with all men in every condition of life. He must have something of an heroic strain in his own life and in his way of doing things. And he must make an unceasing appeal to the heroic in others. He must be a hard worker and he must incite others to hard work. Nothing will take such hold of the heart of a youth as to see in his pastor not only a saint, not merely a scholar, but a man who works furiously and who make other people work the same way. The pastor should be "never idle a moment, but thrifty and thoughtful of others." I just spoke of thrift: it must be joined to a noble thoughtfulness. And so we come once more to the question of heart-fellowship.

Let the pastor banish the word authority, let him lead in chains the word dignity, let him enthrone and crown the divine word sympathy. Sympathy means more than popularity. The eyes of the young people may brighten and sparkle when the minister appears. They may laugh at his wit and cluster about him to hear his stories. They may wonder at his brilliancy and feel proud of his friendship. But the test question is: Will they come to him with their doubts, their trials, their heart-troubles? Do they merely admire, or do they truly love and trust him? Changing a little the thought of the Abbé Roux, we may say that the minister must be "a shower to the heart burned up with grief, a sun to the face deluged with tears." His training of his young people should spring from the pure passions of a heart aflame with love and tenderness. If he enter affectionately into their deepest feelings and aspirations, they will enter gradually and loyally into coöperation with all his plans and work.

Again, the spirit of sympathy must have no limits. The pastor must develop his young people by insisting on Christ's principle of universal brotherhood. He must live it himself. He must demand it in others. The caste-system paralyzes effort. Every Young People's Society should be a miniature republic. If there are cliques, they must be destroyed utterly. The loudest and gravest complaint against

the church today is that she is alienated from the masses. Churches in cities move steadily uptown, away from the very people who need them most, whom Jesus came to save. Churches in the smaller towns run in a narrow circle, failing to reach the working classes and the factory populations. How many churches delight to be known as wealthy, exclusive, fashionable, and nothing more, as though this were the beginning and the end of Christian service. The young people must change this, and change it speedily. It is their supreme business. Through their energy, with definite democratic principles of action, the church must win the people to whose needs she has been all too apathetic. Through them the downtown churches must be kept where they are. Through them the rural churches must make their way out into the great fringe of the unchurched multitudes. My church is what is called "a family church." Yet I am proud to say that my young people are not ashamed to sing on the streets, to teach in mission schools, to do effective personal work; and one of our men is chairman of the Young People's Open-Air Work for the city of Chicago.

Through these three qualities of insight, executive force and heroic sympathy, the pastor may mold mightily the lives of his young people. But the ideal of all training, the development of Christ-like character, must ever be within the sweep of his vision. We are not earth's progeny, but children of Heaven's King. We work not for the meat which perisheth, but for the life which endureth. We are builders for eternity. If the chief cornerstone is not firmly set, the storms of this rough age will surely wreck the building. All development must be toward Him, the peerless one, the ever-living Christ. We study the Book that we may know Him. We pray that we may learn His will. We worship that we may gain more of His Spirit. We give that His Gospel may reach the regions beyond. We preach and we listen that we may interpret Him more perfectly. Our courage and our faith, our enthusiasms and our devotions, must center in Him. He is "the chiefest among ten thousand and the one altogether lovely." We plan and work,

in organized and individual endeavor, that we may deepen the power and broaden the influence of His holy love amongst men. The Son of Mary, the Man of Nazareth, is our King of Kings and Lord of Lords. As Pastors and as workers, we are to "ring out the darkness of the land," we are to "ring in the Christ that is to be." To Him, the Masterful One, we must yield all in superb and passionate loyalty, that from Him the Gracious One, we may receive all power for conquest and for victory. "In Him are hid all treasures of wisdom and knowledge."

Here and There at Eastern

By President Gordon Palmer, D.D.

THE FOURTEENTH YEAR at Eastern came to a close on Tuesday May 16th at a memorable Commencement service at the First Baptist Church of Philadelphia which was gladly offered to the seminary by the pastor and his Board of Trustees. "The Freedom of the Gospel" was the theme of the occasion. Mr. Emmett Parks, Th.B., spoke on the theme "The Freedom of the Gospel in My Life." Miss Ruth Teasdale, M.R.E., and appointee of the Woman's Foreign Mission Society, and who is to sail in September for Assam, spoke on "The Freedom of the Gospel in My Convictions." Rev. Gordon Schroeder, pastor elect of the First Baptist Church, Fredonia, N. Y., gave a message on "The Freedom of the Gospel in My Responsibilities." The church was crowded with interested listeners who were thrilled by the messages by these consecrated young people and by the inspiring music by the combined choruses of seventy-five voices.

President Palmer conferred degrees upon the largest graduation class in the history of the Seminary. Rev. Alfred Murray, Pastor of the First Baptist Church, Lansdale, received the degree of Doctor of Theology, his thesis being "Psychology for Christian Teachers." Three received M.Th. degrees; seventeen the B.D. degree; twenty the Th.B. degree; eleven the M.R.E. degree; seven the B.R.E. degree; two the B.S.M. degree and two received certificates of graduation.

After the degrees were conferred, special prizes were presented.

It was a pleasure and a privilege to announce that two student aid awards of 150 dollars each were presented by Dr. Walter Kallenbach, blind evangelist and an alumnus of Eastern, as a token of his love for and appreciation of his Alma Mater.

A short message was given to the graduating class by the president. We will not soon forget the great spiritual uplift that came at the close of the services when the choruses and the audience sang "All Hail the Power of Jesus' Name" to the tune Diadem.

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THE PRESIDENT OF THE INTERNATIONAL SOCIETIES OF CHRISTIAN ENDEAVOR has recently published his estimate of Eastern and says "Eastern has become one of the most distinguished institutions within the field of Christian scholarship, youth training, and evangelical leadership."

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LIFE AT EASTERN is the title of a lovely booklet now available to friends of the seminary. It contains pictures of the various activities of students, professors and departments and tells the story of the student from matriculation to graduation.

* * *

SIX NEW TRUSTEES were elected to the Board at the Annual Meeting, May 15th. At the semi-annual meeting last December it was voted to enlarge the Board from 21 to 27 members. Dr. Carey S. Thomas, Altoona, Pa.; Dr. Gordon Brownville, Tremont Temple, Boston; Mrs. Eugene Levering, Baltimore, Md.; Col. Ernest E. Rogers, New London, Conn.; Anthony H. Clarke, Pittsburgh, Pa., and W. W. Ayer, New York. There are now three members of the alumni serving on the board: Dr. Theodore Taylor, Central Baptist Church, New York, who is First Vice-chairman of the Board; Dr. Martin F. Clough, First Baptist Church, Flushing, N. Y.; and Dr. Gordon Brownville. A hearty welcome is extended to these new members as they enter this fellowship of faith and labor of love.

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A LARGE ALUMNI DINNER was held at the Second Baptist Church on Monday evening, May 15th. Rev. Ralph Mayberry, executive secretary of the Los Angeles Baptist City Mission Society, gave an inspiring and challenging address.

Mr. Mayberry was in the East on business of his society and so was able to attend the Commencement exercises and Board meetings.

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DR. WILLIAM W. ADAMS, professor of New Testament Interpretation, has made his arrangements to take a year's leave of absence 1939-1940. He expects to leave early in August and will spend sometime in Palestine, where he hopes to be able to make a thorough study of the locations that particularly refer to the life of our Lord. He plans some months study in portions of Asia Minor that relate to the Life and work of Paul the Apostle. Then he will visit Germany and end his leave with some time in London, the British Museum and perhaps Oxford or Edinburgh.

Dr. Adams has been working on some special studies for a long time and has been hoping to publish them, but has been anxious for the privilege of doing some special work before completing these MSS. All of the friends of Eastern and at Eastern wish him Godspeed, a profitable tour and a safe return.

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DR. WILLIAM MUELLER has written a splendid pamphlet on the Church and State which has been published by the Northern Baptist Convention and will be distributed at the Convention in Los Angeles, Calif., and is available to anyone who writes to the Baptist Headquarters New York.

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THE ATONEMENT. A splendid library of books on the *atonement* has been presented to the seminary by Rev. Frank Sabean. This has been a fine contribution to Eastern's well selected and growing library. Perhaps someone reading this item has a good collection of books on one or a variety of subjects and would like to have them used in a place where they would be most highly valued and carefully used. If so write to us about them. Good books are always welcome in an institution like Eastern.

The Pastor and Pastoral Problems

By William W. Adams, Th.D.

A DISTRESSED pastor writes, "Will you indicate how a woman living in open sin can be excluded from the Lord's table? Does the pastor have the right to exclude her? The deacons will not act. The woman's family and business connections in the church and community make everyone afraid to act. Yet something *must* be done. Pointed preaching and spirited appeals from the pulpit have not solved the problem." We have more sympathy than wisdom for our brother.

Some things are clear. The pastor has no right "to exclude" the woman from the Lord's table. To assume the right and act upon it would surely create more difficulties than it would remove. Even if he had the right, the very conditions that make the deacons afraid to act would demand that the pastor act with the coöperation of responsible leaders in the church, if he expects to continue as pastor of the church. Then, more is involved than sharing the Lord's table. What have deacons and pastor done to win the woman from her sin? Do we really believe that Christ is equal to any situation? What has become of church discipline? Does church membership no longer fill one with gratitude, awe and fear?

This woman needs to face the meaning of union with Christ, of church membership, and of sin against God, her own soul and the church family. It is far more than the privilege of the Lord's table.

This situation illustrates the low state to which we have fallen in many churches. Pastors will have to become burdened unto death. Then if they will take their lives in their own hands, and pour out their souls in the process of pouring the Word of God into the minds and hearts of responsible church lay-leaders as well as of sinning church members, ministering the truth "publicly and from house to

house," the Holy Spirit will honor His word, melt stubborn and unrepenting hearts, and remove these mountains of difficulties in the work of the kingdom. There is no basis for hope of a great revival until these surgical operations are performed in the body of the church.

What is a good plan for reaching the people of a community with the ministry of the church? We may hope to reach the people by the magnetism and appeal of the Gospel preached from the pulpit. Preachers have succeeded in drawing the multitudes to the church through the power of the preached Word. Surely there needs to be a revival of faith in and dependence upon the power of the Word. Then, the minister may *exhort* his church officials and other members to visit in the homes and invite friends and strangers to the church services. Exhortation divorced from instruction in the methods of wise visitation work will result in failure. Again, the pastor may undertake to do the visiting himself. One pastor sees to it that he and not another makes every vital call to which his attention is directed: the arrival of a new baby in the home of a member, a case of illness, and where someone is to be interviewed regarding any phase of church activity. He seems to feel that in this way he will build up a loyalty to himself as the church leader that will contribute to a more effective church. He never misses a chance of publicizing the number of calls he has made. Such a course of procedure is as foolish as for the director of athletics in high school to do all the training and play all the games.

One pastor (we can furnish his name and address) met the need as follows: The church was small and was located in a great city, hard by a church with a large membership and a world-famed pastor. The pastor, a young man, was "warned" not to take the pastorate of the church, since he would be forever eclipsed by the famous preacher and church. He was made of different stuff. He had vision, vigor and faith in God, the Gospel, himself, people and his church members. He met with his leaders and other members, many times. He quietly but pointedly transferred to

them his own vision and ideas. They began to take root, then to bear fruit in action.

They secured an accurate map of the city, showing every city block. On this they marked with an "X" the residence of every family in which lived one or more members of their church. There were many blocks without a representative in their church. They undertook to get one member to be lieutenant or representative for one or more blocks—more where necessary to cover the entire city. So that ultimately at least one person from this church was keeping an eye on every area in which people lived.

Frequent meetings and wise counsel made them alert, active. Every possible situation—birth, illness, sorrow, death, need, victory—where the church should be interested and might render service was reported by nine o'clock each morning to the secretary at the church. By a well-planned method of *relaying* information, the right individual would visit the person *within a few* hours and make the contact needed. It might be a deacon, Sunday school officer or teacher, or pastor—anyone fitted for the task.

The record of that church sounds like the Book of Acts. The members grew spiritually, thousands were won to Christ, the people and pastor are happy. The city has "another" great church and "another" great pastor.

Why is the kingdom of heaven so slow in realization? One may answer, "My hour has not yet come." That is, it is a matter of "time"! When the hour arrives, the kingdom will come! The hour is in the Father's keeping (he has revealed it to some!) and we can only be faithful and pray for the Father's declaration, "It is enough; time shall be no more"!

Jesus said, "Blessed are the poor in spirit, for of them is the kingdom of heaven." The kingdom belongs to the poor in spirit. We may hasten the coming of the kingdom by increasing the sense of poverty of spirit.

The word poor means "to crouch, cower, feel dependence." Such a person may easily become "a beggar"—Luke 16: 20, 21. That is, in the realm of spirit, in spiritual mat-

ters, one recognizes that he is destitute, a beggar. Facing God and duty, he cowers and becomes a beggar. The ego is gone, along with the feeling of self-sufficiency. The kingdom of heaven belongs to such people.

Every believer admits the truth of the foregoing paragraph, at the time of conversion. Then we had to humble ourselves, cast away all self-righteousness, beg God for mercy. But such a state of mind and heart need not, could not continue! As soon as we were born again, experienced God's grace, learned the elementary truths of God's Word and became church members, we were no longer destitute in spirit, beggars. Humility, dependence, sense of poverty gave way to certainty, security, sufficiency, richness of spirit.

That is where "increase in wisdom and grace" ceased; and there began the growth of self-contented, self-righteous, proud, dogmatic, indifferent, stubborn, unrepenting church members and leaders. We bank on our original conversion, build up our creeds, doctrines and loyalties, make our commitments, become labeled and identified with this and against the other; we also feel called upon to justify our position, propagate our doctrines and win men to our group and program. Now there are values in all these matters, and duties grow out of them.

But whenever the little we have learned and experienced robs us of the original and eternally basic requirement of the sense of poverty of spirit, so that we cease to be beggars at the throne of grace, then we have come upon a major tragedy.

Watch the spirit of preachers, leaders and lay folk, and see for yourself the first reason why the kingdom is slow in realization. God has not conditioned the coming of the kingdom upon time consideration, but upon the spiritual qualities of his followers.

We Look at Our World

By Prof. Wm. A. Mueller, Ph.D.

"ALL is not well in Denmark"—said Hamlet. What would this troubled gentleman say were he to face our present world? We continue to hear of war and rumors of war. Ominous events are daily transpiring in various corners of the globe. Hitler delivered on April 28 his long expected Reichstag speech in reply to President Roosevelt's challenging message of April 15. He left the door open for future negotiations, but no one but himself knows his real intents. Hitler is shrewdly waiting for a wedge or sign of weakening in the front of his opponents. England is still busy with wooing Soviet Russia into the "Stop-Hitler" bloc, but thus far without much avail. The sudden dismissal from office of Maxim Litvinov, former Soviet foreign Commissar, did not contribute toward a British-Soviet rapprochement. Rumors have it that Hitler and Stalin are more and more getting together. Mussolini in his Turin speech of May 14 brazenly told an anxious world that any and all existing European issues may reasonably be settled without resort to war. A week later, on May 22, the Berlin-Rome axis strengthened its ties by entering into a formal and definite military alliance. Japan, meanwhile, is blockading Tientsin in China, causing the British lion to become rather uneasy. Is Tokio acting in conjunction with its anti-comintern partners, with Berlin and Rome, in order to force Great Britain into a corner?

The Germans are having trouble in their protectorate of Moravia-Bohemia. The Czechs naturally chafe under the oppression of the Berlin regime. A German policeman has been killed, and likewise a Czech policeman fell victim to the assassin's bullet. It seems that the rulers of the world never learn a lesson. In his "Mein Kampf" Hitler assured us that he would never think of making Germans out of Frenchmen or Poles. Is he trying to make Germans out of the Czechs? If so, he is mistaken and some day the op-

pressed Czechs will prove a thorn in Germany's flesh. Where justice is trampled under foot the future of a nation looks dark indeed.

It is commendable that the Vatican is doing its best to mediate on behalf of peace in the chancellories of Europe. But can such mediation have much effect after the Roman Catholic hierarchy has so openly espoused the cause of General Franco? It does not look well, on one hand to bless a rebel general, and then, on the other hand, hold out the palm of peace.

When Chamberlain on April 26 announced conscription for the British Isles an age-old tradition went by the board. This reveals, so many think, that English statesmen are either bewildered as to the outcome of the European chaos or else determined to put a halt to aggression. But is this interpretation true to the facts? I am rather inclined to favor Harold Fey's view expressed in these words: "The international merchants of death, having made fifty billions in profit out of the slaughter of 1914-18, are therefore once more in position to make fortunes which will make that vast sum look like pin money." *

The Quakers of England have registered their stern opposition to compulsory military training for Britishers. They rightly fear that the very spirit that is to be fought by this new measure and strategy will be produced by that measure. Said the executive committee for the English Society of Friends in the concluding paragraph of its protest of May 5, 1939:

> "The peace of Europe cannot be attained by extending the system of pitting military power against military power, but only in a genuine meeting of the needs of nations and in a just sharing of resources."

Will American Christians see to it that the military system is kept in its proper place in these United States? Will we seek to remember the intimate connection between economic imperialism and war? When a Standard Oil representative in the Far East was recently told that it was a

* *The Christian Century*, May 31, 1939, p. 698.

rather sordid business for American manufacturers to furnish Japan with the means of war against China he said cynically: "We would sell to the devil if he'd pay cash." Christians, does this mean anything to you?

A German steamer with over 900 Jewish refugees on board is turned back from Cuba by the authorities. No one can imagine the woe and sorrow of such an incident. Woe to those who, forgetful of God's moral demands, bring such tragedy upon innocent people. Germany will some day pay for her brutal self-assertion and her barbaric racial policy. Yet, in this country anti-Semitism is growing with every day. The Negro is still a second-class person in many parts of our land. And all this in a country pledged to democracy and equality! We must blush with shame as we think of our betrayal of justice and fairness. What will we do about it?

Our Contributors

Rev. C. R. Batten, who knows the churches of England and America, has a timely word for American Christian churches, in these days when people are inclined to minimize the values of the institutional aspect of religious activities. Dr. Cassius J. Keyser, emeritus professor of mathematics, Columbia University, speaks with the authority of mature scholarship. Dr. Thomas D. Landels is at home in both England and America. His article on "Religion in England and America" will be read with keen interest in both America and abroad. The editor of the CHRISTIAN REVIEW (now in England) writes with his usual wisdom and discrimination on the "Pastor and His Young People." President Gordon Palmer, Professor William A. Mueller, and Professor William W. Adams need no introduction to the readers of this magazine.

Notices of Recent Books

PERSONALITY AND CHARACTER DEVELOPMENT. By Messick. 192 pp. Revell. $1.50.

This is a very suggestive treatise on a most important subject. In the sixteen chapters the author deals with personality and personality problems in a clear and sympathetic manner. He seems perfectly at home in this field. The book is popularly written. He makes helpful suggestions concerning the problem child and how to correct their faults.

His chapters on the influence of the home and the school are definitely constructive.

In the midst of the world confusion and disintegration the author is hopeful. He believes the "Citizenship built upon Christian character is the only hope." He would have greatly widened the influence of this splendid volume if he had given one full chapter on the influence of the church and of the Christian religion on the building of character.

The book is admirably suited for discussion groups, having a series of questions and a fine bibliography at the end of each chapter.

AMOS. By B. A. Copass. 99 pp. Broadman Press.

This is a real contribution to the literature of the Old Testament. The author discusses the man, the message and his times. He analyzes what the prophet believed and how he proclaimed his faith. He has tried to make the prophet Amos live again so that his message might have proper consideration today. The prophet's preaching of the doctrine of God, the doctrine of Man, the doctrine of Salvation results in religious revival and social betterment.

GEORGE W. TRUETT. By P. W. James. 281 pp. Macmillan Co. $2.50.

We have here an excellent biography of a modern prophet of God. George W. Truett is one of the most beloved ministers of this generation. He is honored by all classes of men and of men of all phases of belief. This is a most sympathetic and understandable story of the struggles and successes of a great preacher and church leader. The book is filled with illustrations and quotations that will be used by public speakers the world around. Anyone reading this volume will be enriched thereby. After reading this book we say "God give us more men of like dynamic faith, positive preaching and strong Christian personality."

THE ART OF COUNSELLING. By Rollo May. 247 pp. Cokesbury. $2.00.

Here is a book that will be read with interest by ministers who are anxious to carry their ministry not only in the pulpit but into the home and the office and the class. Case studies abound in the book which give it a practical value. The book provokes thought, offers constructive suggestions and whets the appetite to know more about this important phase of practical service to our fellowmen, namely, The Art of Counseling.

THE RELIGION OF JESUS. By Walter L. Evans. 63 pp. Revell. 75 cents.

Here is an advocate of the religion of Jesus as a world religion which must be proclaimed with spiritual emphasis. In the ten short chapters the author discusses such topics as Oneness with God, The Ministry of Jesus, The Sermon on the Mount, The Cross in the Religion of Jesus, The New World Order. The book is what the author desires "suggestive and helpful."

THE MEANING OF WAR. By James W. Johnson. 58 pp. Revell. 75 cents.

This is another little volume by a Christian layman, who has faith in God and faith in humanity. He discusses the causes and meaning of War and sees Sin at the

basis of the problem and looks toward the time to come when the statesmen—men who fear God and love His Son—will gather in serious conference in the spirit of him who said, "Come now and let us reason together."

THE MISSION AND MESSAGE OF JESUS. By Professors Major, Manson, Wright. E. P. Dutton Co. 1938. 966 pp. $5.00.

This book has been off the press some months. Its reception everywhere is indicative of the value of the book. For years to come this book will be the standard work in setting forth the results of modern critical and scholarly research into the facts and significance of Jesus' mission and message.

The authors are all scholars of the first rank, in Oxford and Manchester. Nothing germane to the subject is omitted and everything is treated in a way that is understandable.

The work is in three parts: Incidents in the Life of Jesus; The Sayings of Jesus; Jesus: the Revelation of God. Parts one and two deal with the Synoptics; part three with the Fourth Gospel.

Here is a library of accurate information in one volume. It belongs alongside the dictionary. If you expect to deal with thinking folk, particularly young people out of colleges and universities who raise questions regarding the history of Jesus and regarding the records of that history, you must possess and study this most valuable volume.

BIOLOGY AND CHRISTIAN BELIEF. By W. Osborne Greenwood. Macmillan Co. 1939. $1.75.

The "dogmatic" theologian has had rough sailing for a generation. Now the "dogmatic" scientist is having his day. Scientists are correcting the false claims of other scientists. Jeans and Eddington have made war, successfully, on the materialists.

The present book makes war on any view of life that questions or denies a personal Creator and Guide in this universe. Theodore Savory, Biologist, Malvern College, in the *Foreword* says: "Dr. Greenwood is to be trusted as a biologist. . . . He has given an admirably lucid review of the fundamentals of some of the modern concepts of Physics and Biology, and his book is to be unhesitatingly commended to all who, more than a little bewildered by the rapid advance of learning, wish to be assured that the bases of the Christian Faith remain unshaken." The author discusses, among other things, the universe, living cells, glands, the nervous system, the mind, personality, purpose. Here where life is seen in its natural processes, *indeterminism* is shown to be regnant. For a world "nervy" and "jumpy," "the sovereign cure lies in Christianity—not as plasters or other outward application, but inwardly in frequent and copious droughts." Our increasing "knowledge" brands the conclusions of nineteenth century biologists and physicists as "premature and untrue." "We are introduced to the fact that life in its real nature is immortal—life as it left the hands of the Creator." We have a personality "that is untouched, yes, and untouchable by any erosions of disease and unscarred by pitiless time."

A MINISTERING MINISTRY. By W. R. Walker. The Standard Publishing Co., Cincinnati, Ohio. 1938. $1.25.

The author, many years professor in Bethany College, is now pastor of the Indianola Church of Christ, Columbus, Ohio, where he ministers to the students of Ohio State University. He has lectured to ministerial students in other educational institutions.

The strength of this book lies in the combination of scholarship and practical experience. The author is sure that whatever confusion exists today in the ministry is due to a departure from the Biblical teachings regarding the ministry. The only thing to do is to return to these teachings. "The only bibliography suggested to the reader is the Bible—the only sourcebook consulted by the author in preparing these lectures. To him, the Bible is a book of authority in religion, and the only book entitled to be so classified. His one purpose has been to present the teaching of Christ and His apostles in their relation to the ministry of the gospel" (p. 5f).

A chapter dealing with pre-Christian backgrounds leads to the New Testament. There full attention is given to Jesus' teachings, with special emphasis on vital terms used in describing the Christian ministry; also orders, phases and the message of the ministry. The chapters on *Who Should Preach* and *The Objective in All Ministering* are especially valuable.

NOTICES OF RECENT BOOKS

Young ministers and older ones who are confused and who need a new sense of authority, certainty and value in their work will rejoice in reading this book. "No amount or degree of cultural training can be helpful in ministering if it raises questions instead of answering them, if it sows doubts instead of stabilizing faith, if it discredits the sources of Christian knowledge by degrading the inspired books to the level of mere human documents, if it robs the student of a divine Christ and leaves a moral reformer in His place" (p. 181f).

THE GREEK LANGUAGE IN ITS EVOLUTION. By Anatol F. Semenov. Macmillan Co. 1936. $2.00.

Professor Semenov, a Russian, educated in Germany, has taught extensively in Russia and in Poland. He is a philologist of the first rank.

This book is brief, 208 pages. In that brief space the seemingly impossible is accomplished. The evolution of the Greek language is set forth in all essentials. It begins at the beginning and moves by natural stages to modern Greek.

The work is divided into two parts: The Forms of Greek in the Course of Time; An Historical Survey of Greek Syntax. Three-fourths of the book are given to part one. This part is complete and very satisfactory. Part two is too brief; at every turn one wishes for more. Yet as an *introduction* to the history of the Greek language, this book is most valuable.

GOD IN HISTORY. By Otto Piper. Macmillan Co. 1939. $2.00.

The author succeeded Karl Barth as professor of Systematic Theology, the University of Münster, 1929. A series of lectures on church and state, following the new régime of 1933, led to the loss of his teaching post in Germany. Opportunities for teaching have continued opening to him: in England, Wales, now at Princeton Theological Seminary.

The author demonstrates the great value of knowing history in general and the New Testament in particular; especially in knowing Jesus Christ as Saviour and Lord, and not merely as a historical person. Without intending it—he definitely disclaims this purpose—he has given a Christian philosophy of history. It is original, unique.

Here is the scope and plan of the work. In the Fullness of Time; The Divine Purpose in History; God's Way Through History; Israel, My Servant; The Jewish Problem (worth the price of the book); The Church, Handmaiden of the Lord; The Living Christ; The Modern Situation; Conclusion.

To the author, Christ is the center, fulfilment, goal of history. Hence he begins with Christ, looks at history through the person of Christ and ends with Christ.

The author believes in the essentiality of belief in the return of Christ and in the end of the present world-order. But "nothing can be more harmful to such watchfulness than apocalyptic calculations, which pretend to give the precise date of the Lord's coming with unfailing certainty. . . . The evils of this world press particularly hard upon Christians, for it is against them that the wrath of the Prince of this world is kindled. But we must not be disturbed by the vicissitudes of history. For they lead straight on to the glorious manifestation of Christ."

The study of this book gives one poise, certainty and an answer to the shallow pessimism regnant recently in many quarters.

A TESTAMENT OF FAITH. By P. G. S. Hopwood. Macmillan Co. 1939. $2.00.

The author is minister of the Oak Street Congregational Church, Accrington, England, and author of *The Religious Experience of the Primitive Church.*

This book is the fourth to be published in a series, *Great Issues of Life,* edited by Dr. Rufus M. Jones. Dr. Jones writes the introduction to the book, in which he says: "The superficial and spurious conclusions of Victorian 'agnostics' and the dogmatists of 'new psychologists' are very carefully handled (by Dr. Hopwood), searchingly overhauled, and out of the crucible faith emerges in a new and fuller light as something not opposed to knowledge, or contrary to reason, but as reason itself operating in a noble and legitimate way of approach to Reality."

There are ten chapters. Four of them contain the heart of the message: Faith a Pathway to Reality; Faith Self-Attesting—on the side of Feeling; of Mind; of Action.

Let this quotation recommend this book to you. "Religious experience can stand on its own feet and look the universe in the face. It is no hybrid growth on the emo-

tions, no beggar asking alms of the intellect, and no fungus on the healthy progress of the life urge. Religious faith attests itself on the side of feeling, on the side of mind, and on the side of action. It gathers up these aspects of man's personality and unifies them into one harmonious development."

THIS BUSINESS OF LIVING. By L. W. Grensted. Macmillan Co. 1939. $1.75.

The author is professor of the Philosophy of the Christian Religion, Oxford University.

This book does three things: faces frankly the problems of life, evaluates the remedies offered, and proposes the true solution. There are seven chapters: Life's Problems, Conventional Remedies, Science and Behaviours, Art and Values, Religions and Religion, The Way of Release, From Death to Life.

We are always facing problems, "The problems of the world come first, those of others come next, those of ourselves come last" (p. 33). All the while we have only one difficulty: "Our difficulty in acting rightly is due simply to what we are" (p. 36).

The chapter on conventional remedies makes us laugh at our superficialities. Here are some of the remedies: have a drink and forget about it; it will come out all right at last; be a man; it's the same for us all; take a holiday and rest; develop a hobby; believe that it is God's will; know thyself—be psychoanalyzed.

"There are in principle three ways of approaching any problem or any set of circumstances: the way of science, the way of art, and the way of religion" (p. 61). "Science, then, tells us much, but not what we want to know most of all" (p. 85). Science is too impersonal, abstract; it analyzes facts and forces but hasn't become a science of healing. The scientist could describe our need, and could even tell us something of its origin and history, but he could not tell us how to meet it. The artist can tell us that he has a vision of some inner beauty or value, but he cannot make us see it too" (p. 106). Wretched man that I am!

True religion holds the only solution: the religion that centers in Jesus Christ. "For life is nothing less than the freedom of man in God, which is the free course of God in man. It is the fulfilment of self when self ceases to be self-centered. It is, in the Christian phrase, the Holy Spirit of God, who is none other than God Himself, making perfect His own work in us" (p. 135).

Let self go, relax the inner tension, respond fully to "the creative love of God" as revealed in Christ. A careful study of this timely book will help the sincere reader do that very thing.

THE ESSENTIALS OF BIBLICAL HEBREW. By Kyle M. Yates. Harper and Brothers. 1938.

As professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Dr. Yates has been teaching for more than fifteen years a class in beginners Hebrew, numbering well beyond one hundred. This book is the product of actual work in the classroom and supplants his earlier beginners' grammar.

The grammar proper is divided into forty-four lessons, ten of which are reading lessons for practice. The method and order of presenting the materials reduces the task of learning Hebrew to a distinct pleasure. A fine section is added on Syntax of Hebrew Verbs, along with vocabularies and word lists.

With grammars like this available, only laziness and ignorance of ministerial and Biblical values can explain the minister's dependence upon English translations for a knowledge of the Old Testament.

ESSENTIAL CHRISTIANITY. By S. Angus. Macmillan Co. 1939. $2.00.

Here is a book of the first order. This would be assumed by anyone acquainted with the author's previous well-known works: The Environment of Early Christianity; The Mystery Religions and Christianity; The Religious Quests of the Græco-Roman World, etc.

This book is essentially a part of and an aid to the ecumenical movements within the Christian Church. The clergy and theologians have become enmeshed in speculative questions and theological controversies so far unrelated to life as to cause the laity in general to distrust their leadership. These laymen are more and more trusting their own abilities to discover God and effect a religion that will work in life. This book is written to further this spirit and effort.

There are only four chapters: The Problem, Towards and Answer, Essential Christianity, Christianity and Creeds. Essential Christianity is Christ-likeness. Doctrines and institutional patterns grew out of Christian character-life in Christ, oneness with God in Christ. Efforts to set up and impose creeds, even scriptural creeds, have proved divisive and not unitive. Christianity is essentially vital, living, varied, flexible. Increase Christlikeness in the living of people and you increase unity. Become concerned first with the doctrines growing out of Christ and disunion results.

Speculative questions now give way to matters of inspiration, worship, life, character. Dogma unrelated to practical life no longer grip the minds and hearts of men. That that is controversial, speculative is not essential. The Scriptures reveal the essentials of Christianity, regarding which serious dispute cannot arise. The book is a gem in pointing out the wealth of scriptural teachings regarding the essentials of Christianity. This book will not please those who feel that they must close up in their ecclesiastical shells in order to defend doctrines. Creative thinkers should read this book.

CHRISTIANITY AND THE CREATIVE QUESTS. By Gaius G. Atkins. Cokesbury Press. 1939. $2.00.

The author is professor of Homiletics and Sociology, Auburn Theological Seminary. This book contains the 1938 Cole lectures, Nashville, Tenn., with two additional chapters.

Man is an incurable seeker. The first impulse is to seek God. Man has sought and found God. More recently he has been seeking his own soul. Doubts have been thrown over all previous conclusions reached, including those about God. This in turn throws a fog over the world and the beings that live in the world. Pessimism, cynicism have grown apace.

Our author is a Christian philosopher. He knows history and interprets it. One's conclusions depend on both what one reads and the key one uses in interpreting it. To Dr. Atkins the key is the Christian view of God, the world and life. To those who have lost faith in life, see no purpose in this world order and are confused, Dr. Atkins stands in complete contrast. History is the record of man's quests: in religion, in philosophy, in science, in practical matters.

The literature containing that record is varied, massive. It reveals the will of God and furnishes man with a knowledge of the goals to seek in thought and life.

Our needs determine our quests; these quests in turn mould our lives and our world. Hence the great importance attached to our conception of our needs. What these needs are is revealed in the chapter headings of this book. After a study of what the Prophets give us as a key to truth, we review man's quest for intellectual integrity, moral integrity, deliverance, authority. The two closing chapters are significant: The Quest Loses Direction; The Unfinished Quest. We have lost, not the desire for quests, but the direction in which things are moving; we have lost the key. Christianity has the key and can point the way. But Christianity has thus far been largely "an escape" from the world; it has never known what else to do with the world. But it *must* do something, and that soon. This is the unfinished task.

Do not get this book if you are snug and complacent. For it will unsettle you in disclosing the work yet to be done. This is brought about in a spirit of optimism, certainty.

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